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KADAL BRIDGE OVER THE JHÉLAM AT BIJBIHARA.

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DIARY OF A JOURNEY

INTO

JAMMUN AND KASHMIR

BETWEEN 8TH JUNE AND 8TH JULY, 1859.

ITINERARY FROM BHIMBAR.

Wednesday, 8th June		Sarái Sayyidábád . . .	15	miles.
Thursday, 9th	„	Naushahra	12½	„
Friday, 10th	„	Changas Sarái . . .	13½	„
Saturday, 11th	„	Rájaurí	15	„
Sunday, 12th	„	halt	—	
Monday, 13th	„	Thunná	14	„
Tuesday, 14th	„	Bahrámgul	10	„
Wednesday, 15th	„	Póshiáná	10	„
Thursday, 16th	„	Pír Pantsál Pass . . .	6	„
Friday, 17th	„	'Aliábád Sarái . . .	5	„
Saturday, 18th	„	Shúpén	20	„
Sunday, 19th	„	Islámábád	20	„
Monday, 20th	„	Mártand (excursion) . .	6½	„
Tuesday, 21st	„	Wántípúr (by boat) . .	17	„
Wednesday, 22nd	„	Srínagar (by boat) . . .	18	„
Thursday, 23rd	„	halt	—	
Friday, 24th	„	halt	—	
Saturday, 25th	„	halt	—	
Sunday, 26th	„	Mánas Bal (by boat) . .	12	„
Monday, 27th	„	Shakaru'ddín's Shrine (by boat)	15	„
Tuesday, 28th	„	Gulmarg (boat and road) .	31	„
Wednesday, 29th	„	halt	—	

Thursday, 30th	June	Srínagar *viâ* Patan (boat & road)	32	miles.
Friday, 1st	July	halt	—	
Saturday, 2nd	„	Wántípúr (by boat) . .	17	„
Sunday, 3rd	„	Lúkhbawan (boat and road) .	27	„
Monday 4th	„	Manchhaláná, *viâ* Bánihál Pass	27	„
Tuesday, 5th	„	Bilaut	33	„
Wednesday, 6th	„	Udhampúr	33	„
Thursday, 7th	„	Jammún	32	„
Friday, 8th	„	Gujránwálá	64	„

The above itinerary differs from the usual one after the 'Alíábád Saráí, from which, to Srínagar, the ordinary stages are—Hírapúr, 12 miles; Shúpén, 8; Rámú, 11; Srinagar, 18. The divergence was made by cutting across country from Shupén to Islámábád; thence, however, to Srínagar the stages were the usual ones. The return journey from Srínagar, *viâ* the Bánihál Pass, altogether differed from the route generally followed, which is this:—Islamábád to Sháhábád, 13 miles; Vérnág, 4; Bánihál, 11; Rámsu, 12; Rámban, 7; Bilaut, 10; Lándar, 8; Mír, 2; Kiranchí, 13; Dhansál, 10; Nagrótá, 6½; Jammún, 13; Siálkót, 27.

WEDNESDAY, *June 8th*, 1859.—Before dawn we arrived at Bhimbar just beyond the frontier of the Gujrát District, where we found the so-called "bungalow" to be a *kachá* building (*i.e.* of mud or sun-dried bricks), with two very small rooms in it, a verandah all round and an earthen floor. It must have been hot and close in the day time. Our party consisted of myself, Colonel Errington of the 51st Light Infantry, Mrs. Errington, and Lieutenant Macnair of the 79th Highlanders. We marched immediately in company with Díwán Thákur Dás and a *posse comitatus*. The Díwán was the Mahárájá's chief official in the Chibál and Rájaurí jurisdictions (*'iláqas*), and was nearly related to His Highness's Minister Díwán Jwálá Sahái. His home was at Wazírábád, where I once went over his garden.

The village of Bhimbar is a small one, containing about 100 houses, and there is nothing remarkable in the view from it, though one can see the peaks of the Adútak Range, which we were soon to cross. Just after leaving the village we looked at the ruins of an old imperial *saráí* (inn), and then went on along the banks of the Bhimbar Nadí (River), so well known after it enters the plains. As we advanced, the banks grew rocky with strong geological characteristics ; but we soon left the main stream and followed a branch, along the banks of which there was a truely beautiful glen—rock, water, and the oleander all blended together, the oleanders having something of the appearance of wild rhododendrons with pink or white, but seldom red, flowers. The rocks on either side were bold and precipitous, and many a sketch might have been taken. Passing up the glen we got to the ascent of the Adútak Range, which is of sandstone. Hitherto the road had been quite rideable, but here it became steep, stony, and troublesome, though quite safe. At the summit we found one or two houses, and the people very civil. At this point, the highest in the march, there was a perceptible difference of temperature, the height being recorded as 3,500 feet and more. It commands a fine view of the plains of the Gujrát and Siálkót districts, and we could also see ahead the valley of Samání, in the midst of which our encampment was to be. Before we got there I observed the *chír* fir (*pinus longifolia*), which is a sure sign of an increase of altitude. The descent was pretty, but not otherwise remarkable, and at ten

o'clock we reached Saráí Sayyidábád, our first halting place.

The *saráí* is an old Imperial structure, very much dilapidated, the best part of which has been added to in a simple way so as to suit Europeans. There is a stream running by, over which there are the remains of a bridge. There is no village called Sayyidábád, that name having been given to the *saráí* by the founder, after the fashion of those days. The valley is well cultivated, and the hills round it are covered with the *chír* fir.

In the afternoon we went out, accompanied by the Díwán to see the small cantonment, which the Mahárájá kept up in the neighbourhood, and which was called after the name of the principal village, Rámpúr Bundéla. This village is not a collection of houses at any one place, but consists of a number of dwellings scattered about the hills after the manner of hill villages. The cantonment was a small defensible enclosure, and had one or two companies of the Lachhman Regiment in it, which looked in fair order. Close to it we saw a garden stocked chiefly with *túń* trees (*cedrela toona*), mangoes, and a few *sissú* (*dalbergia sissoo*).

After this we went up to see the fort of Manalgúí, about two miles off. The ascent was up a hill covered with firs and very troublesome. The fort, which was built of stone and mortar, had a ditch and a *ráoní* (bastion) protecting the principal wall, and at each corner a little tower, built apparently more for observation than defence, from the top of which there is an

extensive view of the plains, Siálkót, Jammún, Gujrát, and even Jhélam being visible, but that evening the atmosphere was hazy. The gateway, too, had towers. Inside there was a *báolí* (reservoir), said to contain good water, but it was very green and weedy when we saw it, and the fort people were getting their water from another *báolí* outside. There were in the place two brass six-pounder guns and thirteen artillerymen, who received me with a salute, and a weak company of infantry. It was built by Rájá Dhyán Singh, and it is to be remembered that the valley formed part of Chibál, the fief of the unfortunate Jawáhir Singh. It is commanded by at least two neighbouring points; but on the other hand any such points must be very difficult of access to an enemy, and the outside *báolí* is fully commanded from the walls, which are loopholed for musketry. The Díwán told me that he had thirty-three such forts in his jurisdiction.

Returning home we passed by a natural tank near the top of the hill, surrounded by immense over-shadowing trees of great beauty, and in certain seasons covered with white water lilies. It is indeed a very beautiful place, and as we passed the moon was just rising and the torches were being lighted. We reached the *saráí* about ten o'clock.

On this march the climate is nearly as hot as that of the plains.

Thursday, *June 9th.* — Early in the morning we marched for Naushahra, passing through the remains of another Imperial *saráí*. The road led, after we crossed

the valley, through a rocky glen, in which were the remains of an old Mughal hunting-box. It was well wooded with firs, palms, and occasionally pomegranates with deep yellow flowers. Then we got into a rice-growing valley which must be very feverish, crossing which we had to surmount a fine ridge. The ascent, though gradual enough, was stiff, consisting of a kind of rude natural steps up the rock. At the top there was a fountain and a *fakír's* hut. From here we looked over the Naushahra Valley, and on the top of one of the hills I could see the fortress of Mangal Déo, of which I had often heard before as the place where the last adherents of Jawáhir Singh held out against the troops of Maháráját Guláb Singh, in the brief campaign of March, 1885, when the latter, exasperated with his nephew, and confident that the British Government would not interfere, marched troops into various parts of Chibál, and conquered and occupied that territory. I remember well hearing of its gallant defence, while its master, Jawáhir Singh, was idling his time away at Lahore, hoping in vain for the interference of the British Government.

The descent from the summit above-mentioned into the valley is very steep, and just before we reached Naushahra we had to cross the (Mínáwar) Taví. We put up in a large garden with a small house in the centre, called the Báolí Bágh, because it contains a *báolí* of some antiquity, built of stone and very picturesque. I took a sketch of it. The stone work was covered with sprigs and sprouts and weeds in rich confusion, and from between the crevices were three or four bunches of

hanging, or rather weeping, grass, which drooped down over the arches very prettily.

In the afternoon our whole party went, accompanied by the Díwán, to view Naushahra. Outside it we were received by about 200 Infantry of the Chand and Lachhman Regiments, who looked clean and well, and moved as if they had been well drilled. I liked the look of their commandant, and they were, I was told, chiefly Hill Rájpúts. After this we entered the old Imperial *sarái*, an imposing structure finely situated over the Taví. There are two enclosures in it, in one of which the Díwán held his Court, as the civil head quarters of the neighbouring districts were here. In one corner tower there is a small house, then occupied by the Díwán, built by Jawáhir Singh, with a little balcony to one room with a sweet view over the winding and roaring Taví. We next proceeded through the *bázár*, which, though not large, is picturesque, especially in the matter of the modern verandahs. It has all the appearance of a *bázár* of the ordinary hill town, though really situated on an undulating broken plateau. The best part of it was founded by the Rájás Dhyán Singh and Jawáhir Singh, and contains an old mosque, and in one quarter some houses of respectable size belonging to native bankers. Altogether Naushahra is a picturesque place, with something sombre about it, containing perhaps 250 or 300 houses, but supporting no particular manufacture.

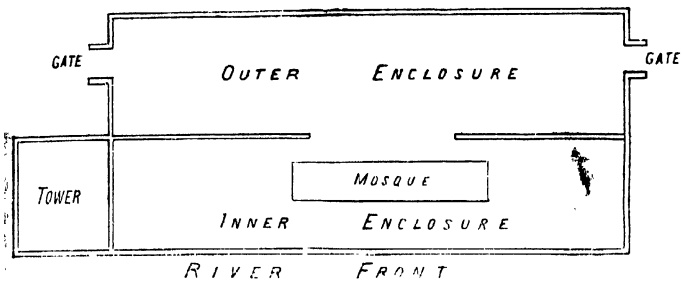
In the sunset light the Mangal Déo Fort, about 10 miles distant, as the crow flies, looked very well.

On this march also the climate is decidedly hot, but cooler than the plains. The distance from Saráí Sayyidábád to Naushahra is 12½ miles, and the march is an easy one, taking no more than three hours.

FRIDAY, *June 10th.*—In the morning we marched for Changas Saráí, a distance of 13½ miles, which it took us nearly five hours to accomplish. For some time we skirted the bank of the Taví, then crossed a low hill, and, after descending the other side, again met the banks of the stream. About here we came across the ruins of an Imperial *saráí*, and shortly afterwards a sweet glen :—turf, rock, water, and pink oleander flowers. Then we again ascended, and on descending got a fine view of the Pír Pantsál Range, which was, however, misty that morning. Soon afterwards we came across the ruins of another Imperial *saráí*, and some of the hills over the Taví were crowned with small brick turreted houses, belonging to the village Rájpút chiefs, and looking something like the castellated houses on the banks of the Rhine. At this point I diverged to take a look at some fine rapids in the Taví.

After slightly ascending and descending, we came down to the Taví itself, which we had to cross at a deep ford, the water being more than up to the ponies' girths. After that we traversed a plain covered with rice fields, and then once more crossing the river we ascended sharp up to the *saráí*. The gateway, which is of brick, is covered with weeping grass, and a plant that has the same effect as ivy. The walls too are covered all round with parasitic plants and creepers, the old masonry and the foliage combined having a very picturesque appear-

ance. Like the other *saráis* there is an entrance and two enclosures thus:—



The building is a ruin, with a small part roughly fitted up for European travellers, and we had breakfast in the ruined mosque.

In the evening we sat out on the river bank, and afterwards by moonlight, looking along the course of the river with the Pír Pantsál and Nan Súr Ranges in the misty distance. On this spot there was a little stone monument to a Bráhman widow (*satí*) who had burnt herself with her husband's corpse, both being, I was told, very old people! Inside it there was a stone with some very ancient carving on it, the figures having an Egyptian look.

Travellers on this road should take spare shoes for their horses, and if possible a farrier as well, for during our journey on this day the horses of our party cast some half-dozen shoes, and indeed some were cast every march, owing to the stony nature of the road. On this march also the climate was decidedly hot.

SATURDAY, *June 11th.*—We marched to Rájaurí,

fifteen miles distant. The road chiefly followed the fir-covered banks of the Taví, which was running impetuously over a rocky bed. After a while we had to cross the river several times, the fords being always deep and rough-bottomed. We also crossed the heads of several *kuls*, or small irrigation canals, and occasionally rice plains. In this way we arrived at Rájaurí and alighted in a large garden on the left bank of the Taví, adorned with magnificent plane trees.

On the edge of the bank, looking straight down on to the river, is an old summer-house of the Imperial times, and from it the colours of the water, as it flows over its rough bed, are splendid beyond description—every hue of russet and emerald and purple! The rush of water keeps up an incessant rattle, which is, however, grateful to the ear. The City of Rájaurí on the opposite bank is very prettily situated, and contains the old *saráí* and the lofty houses of the dispossessed Rájaurí chiefs of the old line.

During the day I went down to the river's edge to sketch, and took an outline of the view. The river front of the city; the old garden opposite a Hindú temple and trees; the river going along in little cataracts and rapids; the wells on either side; the perspective of the valley looking upwards towards the upper ranges, formed the elements of a beautiful scene. I afterwards went up to the temple by a flight of rude steps. It was quite new, and was being built under the auspices of the Mahárájá. At the foot of it, were some *samádhs* or last resting places of several *saniyásís* or Hindú saints.

After sketching and viewing the temple I bathed in a deep pool formed by the river underneath one of the rapids. That evening we had ice, or rather indurated snow from the mountains, which the Díwán had been kind enough to get for us. At night the moonlight effect on the whole scene was delicious from where I slept at the top, or roof, of the summer-house.

SUNDAY, *June 12th.*—We halted at Rájaurí, and during the forenoon I went to call on the Díwán, who was encamped close to us, and whom I found holding his court under two magnificent plane trees. In the afternoon there came on a shower of rain with thunder, after which the atmosphere cleared, and from our summer-house we saw the snowy peaks of the Pír Pantsál in dazzling, though distant, brightness.

In the evening we went out, accompanied by the Díwán, to view the place. Beyond the town, on the right bank of the river, there is a very pleasant green plain in the midst of the rugged ground. From it we had a lovely view of the valley:—the river looked azure as it rushed along; the lesser hills assumed every hue of delicate green, grey, and purple; the snow, according to its distance was either pure white, or else white gradually blending into the natural colours of the mountains; and the Ratan Pantsál Range, which we were to cross on the morrow, stood out in a violet colour against the gleaming white of the Pír Pantsál Mountains behind. As the sun descended near the horizon the snow caught the usual tints of orange, red and crimson. Returning towards the town we passed by

the remains of an old stone fort, and then, going a short way westward, we overlooked some green hills and valleys, while looking behind us we had the view I have just described. The approach from that side to Rájaurí must appear very imposing to a traveller. After this we entered the town, passing by a garden of the Mahárájá in a very rank state. The streets are narrow and not very picturesque, and the houses of stone. We next entered the old *saráí*, built of stone and mortar:—the gateway half built up for a private domicile; the old travellers' rooms turned into cottages; the open enclosure space broken up into vegetable gardens; the mosque in the centre turned into a storehouse for wood! After this we passed on through the streets:—the manner of the people was respectful, but they looked in bad health and were often marked with small-pox. In fact, despite its apparently fine position, Rájaurí is at many seasons very insalubrious, being often in the autumn half deserted by its fever-stricken inhabitants, who seek refuge in the neighbouring hills.

As we went along we came to the large houses once held by the former Rájás of Rájaurí, who were Rájpúts of the hills, converted to Islám in the time of the Emperor Aurangzéb. Since that time they had lived in a certain kind of state till 1818, when these hill territories were made over to Dhyán Singh. They refused to own fealty to the new ruler, and were expelled from their fief, the British Government giving them an asylum and afterwards obtaining for them an allowance of Rs.15,000 *per annum* from the Mahárájá Guláb Singh.

The head chief, who lived afterwards at Kángrá, and the second, known as Rájá Fakíru'llah, exiled to Wazírábád, were both known to me personally; and for the latter I had recently had the pleasure of obtaining a small honorary reward for services rendered during 1857. Their houses, which were lofty and finely perched on the crest of a high bank, were then fast becoming dilapidated, though chiefly built of stone. They were unoccupied, having been confiscated to the Maháráját's Government. In the midst of them we found the mosque of the family, a little unpretending place, also much dilapidated, but interesting from its associations. In its enclosure there were the tombs of several successive Rájás, and of several Mirzás, as their younger brothers were called, who all repose under the shadow of a *tún* tree. The Díwán also took us up to a tower which belonged to the houses, but was then occupied by the Maháráját's public servants whenever they visited Rájaurí. This is the highest point in the town and the view from it is fine, comprising all the elements of the two views I have already described.

Looking down from this tower to the ground far below at our feet, I perceived what is doubtless a main cause of the unhealthiness of Rájaurí. At the foot of the rock there stretches to the river's edge a strip of the richest soil. This is quite narrow, never 100 yards broad, but it is covered with almost tropical vegetation: — plantain trees in abundance, walnuts specially luxuriant, the ground being cultivated throughout, and the *bhang* plant (*cannabis Indica*) from which

the drug of that name is extracted, being present in too much profusion, impregnating the air with an oppressive odour, and thus contributing to the prevailing insalubrity.

In the evening, as we returned, we found the river had increased in volume owing to the rain, and we could only just cross over the plank bridge rudely thrown across the torrent from rock to rock.

During the afternoon I observed several Pésháwar mén among the Mahárájá's servants, and in the town the Díwán pointed out an albino, that is, a man with white complexion and hair. He looked like a leper, and belonged to a tribe of bankers.

The town of Rájaurí was said to have about 400 houses, and 2,000 or 3,000 inhabitants; but the Mahárájá had not till then kept any accurate census.

Monday, *June* 13*th*.—We marched 14 miles from Rájaurí to Thunná or Thun. The morning was cool and misty after the rain. The road, though occasionally stony, is yet pretty good, and most of it could be ridden at a canter. It was the easiest march we had yet had from the commencement.

We followed the left bank of the Taví, going well up the valley, which is straight, having the Ratan Pantsál Mountains in front of us all the way. The valley is broad, with cultivation on either side irrigated by various little artificial channels. The wheat had only just been cut, and in the upper parts was still being cut, the stubble being left standing to be ploughed up with the ground. In some places the fields were being flooded

for rice; in others Indian corn and maize were just beginning to spring up. The hills were green and covered with small trees, but there were no large ones, nor forests. There was, however, an abundance of wild fruit trees, apple, pear, peach, and plum, and wild flowers, such as jessamine, various kinds of beautiful heaths, and wild vines hanging about in festoons. On the hills on the opp site side we saw the village of Parót, belonging to the Rájaurí Territory, in which there are the remains of an old fort of the old Rájaurí chiefs. The rocks generally were grey, their colour harmonising well with the deep green of the hills and the morning mist, which gave the scene the appearance of one of Copley Fielding's subjects. All the way the roar of the Taví, and of the many rivulets that feed it, was audible. By degrees we approach the head of the valley, and we could begin to see the spur on which Thunná village is situated, adorned by a fine grove of trees; and some of the views looking up the rocky stream, richly wooded on either side, straight on to the Ratan Pantsál, looming grandly in misty green, were truly beautiful. As we proceeded onwards we saw the sombre outline of the old *saráí*, and then passing by it we entered it from the further side. The ruin, for it is nothing more, is an imposing one, the proportions being the finest of any *saráí* on the road, and the Ratan Pantsál Range behind forming a magnificent back-ground. The old brick masonry, and the various grasses and shrubs springing out of it, with the mountains behind, would make a fine subject for a sketch. Soon afterwards we came

to our encamping-ground, where there was no house, and we had to be accommodated in buildings which are apparently use as cowsheds! There was green turf in the neighbourhood, but from the recent rain it was almost too wet to pitch our little tents upon.

The climate of Thunná is decidedly cool, the difference of temperature after Rájaurí being perceptible. The ground was very green and moist, countless little streams rattled over the stones, and the rice fields were flooded. The village, which is of the ordinary hill type, is situated at the very head of the valley, and at the foot of the Ratan Pantsál, its *zamíndárs*, or farmers, are Gújars, Kashmíris, and Thakkars. The place is a prey to fever, as might be expected, and the inhabitants generally do not look strong or well. All those who can, always leave it in the unhealthy season,—the summer and the rains,—and go to the neighbouring hills. The Gújars, too, feed their flocks in the upper regions.

About noon there came on a rain-storm with thunder, and in the afternoon we went to visit the Díwán, who had pitched in the grove I have already mentioned. It consists of splendid poplars and planes, and the Mahárájá was building a small Hindú temple in it. We then went to see a little cascade about half a mile from the village, and perceived that the summits of the Ratan Pantsál had a little snow on them, while the sides were clothed with fir forests. In the evening the Díwán Thákur Dás, having escorted us to the edge of his jurisdiction took leave of us, and I addressed him a note in

Persian, thanking him for his kindness and attention to us.

TUESDAY, *June* 14*th*.—It rained early in the morning, which prevented our marching as usual. After breakfast, however, it cleared sufficiently for us to start.

Immediately after leaving Thunná the road leads right up to the Ratan Pantsál Pass, and is not difficult, all things considered. The vegetation is rich;—no end of shrubs and wild flowers,—but there are no remarkable trees.

In about two hours we got to the crest of the ridge, but as clouds and mist hung about we could not see much prospect. I believe, however, that the Pír Pantsál itself is not visible from this point. At the top of the pass, about 8,200 feet, there is a *fakír's* hut and a sacred spot, called the Ratan Pír. Here we were met by some servants of Miyán Gól Singh, the head official of the Púnchh or Prúntsh jurisdiction, which we had now entered. About here, too, we met several men of the Mahárájá's Kashmírí Irregulars, some of whom were men from Pésháwar. They were rudely dressed, and marched in small detached parties; but their figures were picturesque, and they carried a very long bamboo spear, as a sort of ensign.

From the Ratan Pír a sharp descent immediately commenced. On this side, the north, the mountain is magnificently wooded, with walnut, plane, sycamore, chestnut, ilex, and the upright fir called *phaladá* (*pinus excelsa*), so well-known in the Murree (Marhí) Hills. I saw one, and only one, deodar cedar. As we got further

down the number of the firs increased, and the spur, richly clothed, resembled the forest side of the Murree Hills. The road, of course, was wet and slippery,—in such forest localities it is seldom dry,—but the gradient, though not easy, was good. In most of the very wet places the roadway had been improved by trunks of trees being thrown across it. As we got about halfway down we had beautiful glimpses of the summits half-covered with snow, for the morning mists in these mountains habitually clear early. These snatches of bright glistening snow, in the midst of clouds and forest, were delightful. Now, too, we began to hear the roaring of the Bódhgangá Torrent in the valley beneath, and then to catch glimses of the white foam through the trees. I hardly know which was the whitest, the snow up above or the foam underneath. Presently we came to a green sward on the banks of the stream, the water of which is blue; but the torrent being rapid, and broad for a hill stream—perhaps 30 yards or so—its surface is generally a beautiful white, and its roar is deafening. The effect as it rushes between mountain sides clothed from top to bottom with the richest foliage is very fine. Soon after this we came to a temporary wooden bridge, across which we were met by Miyán Gób Singh himself and his attendants, who gave us a most civil reception.

We then ascended a rocky bank and came to a plateau surrounded by still more rocky hills and called Bahrámgul, where we encamped. There was no bungalow accommodation here, but the place was quite

cool. There is also no cultivation, as Bahrámgul consists of only a few houses collected there on account of its being a stage on the main road. The encamping ground is, however, a sweet spot, almost the nicest I was ever encamped upon. Close by our tent, there rushed, through very deep rocky banks, the torrent called Chitha Pání or the White Water, which rises in the Pír Pantsál Range, and is joined by the Bódhg[illegible]tream, just described, about half a mile below Bahrámgul. It is a torrent of extraordinary force; it rages, seethes, foams and dashes in the wildest and most fantastic manner throughout its whole course. Its gradient is extremely steep, and consequently its surface is perfectly white, whence its name.

On a projecting spur of a hill, consisting of a noble rock immediately overhanging the torrent, is situated a little fort (if such it can be called) where the Mahárájá keeps half a dozen Irregulars. Perched on the rock this humble building has a picturesque appearance. Then all round the plateau the hills are covered with low trees, and some large ones; with rocks, rich in greys and purples, and with turf even more than green—perfectly emerald. Through one gorge we saw the snowy hills. From our tents, whichever way one looked, the eye rested on beautiful objects, and I felt we were at last thoroughly surrounded and closed in by the Himálayan Mountains!

After an early dinner we crossed the Chitha Pání by one of the temporary wooden bridges and ascended to the fort, from whence we got a fine view of the North-

ern, *i.e.*, to the plains of India, the back slopes of the Ratan Pantsál, and then one could perceive how well it stands as an outer wall, the Pír Pantsál being the main wall, to the Kashmír Valley. The fort itself is only a small defensible enclosure of rude stone and wood, with half a dozen matchlock-men inside. Descending, I took, by sunset, a sketch of the fort and rock and stream from a point near the wooden bridge. The subject was a very good one. In the evening, as the moon rose, we viewed both streams by moonlight, which gradually lit up the sparkling surface of the water and the rugged surface of the rocks, and brought out in magnificent relief the vast masses of foliage. A finer moonlight scene is seldom to be beheld!

Bahrámgul, though damp, is free from fever. When we were there it was quite cool in the daytime and chilly at night, clouds hanging about the hills all day.

Wednesday, *June 15th.*—The morning broke clear—the hills, snow and all, being perfectly visible, and we marched at sunrise for Púshan or Póshiáná, following all the way the course of the Chitha Páni torrent. About a mile out of Bahrámgul we came to the Núr Chamba cascade, not very large, but very pretty. On the rock above it there is an inscription in some old language. Shortly afterwards we came to the ruins of an old *saráí* built of stone and mortar, but the damp soil and vegetation had destroyed it, and it was quite a ruin. We crossed the stream at several places over temporary bridges, and then we came to a turn in it and entered into a truly splendid defile, nowhere much

more than 50 yards broad, but with very lofty sides, adorned with every kind of rock and foliage, the seething torrent at the bottom being fed by countless little streams. These streamlets often form themselves into little cascades; I counted seven "of sizes," and there may have been more. The whole defile would be considered one of firstrate beauty in the best parts of Switzerland.

We kept on crossing and recrossing the torrent throughout by temporary bridges, which were in capital order, and we could ride over every one of them. Considering that they were only just above the stream, to fall into which would be instant death, and were not more than a yard broad, with no protection, one might have thought that the passage would be trying to the nerves; but such is not the case. One rides over and over them and neither the pony nor its rider mind it; but when the stream rises and partly overtops the bridges and threatens to sweep them away every instant, the passage must be disagreeable. Owing to rain, this had been the case the previous evening, when a part of our baggage crossed, and our servants were somewhat terrified. These bridges are, of course, swept away in the rainy season, but are easily renewable, as they consist only of a couple of beams and a few cross planks, and the stream is seldom more than 12 or 15 yards broad. We crossed some 25 of them, and their number varies from time to time.

In this way we went on for some ten miles, when the valley became more distinctly marked, the sides

being straight and rocky, and the tops clothed with upright firs. Up to this point I should say that the march was one of the most picturesque I ever made. Then began a sharp ascent up the bank on the right side of the stream. We passed the remains of an Imperial *saráí*, and in a few minutes more found ourselves at the village of Póshiáná.

Póshiáná is a little village built on the steep edge of the hill, with scarcely a yard of level ground. Our tent was pitched on the roof of a house, and the ladies were accommodated in cowsheds (!), there being nothing approaching to a bungalow. The climate is cool and fine, and the place is quite healthy. The *zamíndárs* are Kashmíris, but there is little cultivation and that far from the village, the crops being Indian corn, a kind of black grain, and turnips. The hill side is bare, but the ridge of opposite hills, which are the spurs of the Pír Pantsál, is grand, having precipices of reddish grey rock, clothed with immense forests of the upright fir. Down one of the ravines there was a thin cascade running like a silver thread. Looking upwards we had a most complete view of the crest of the Pír Pantsál ridge and of the tower to which we were to ascend on the morrow. The rocky masses were partly covered with snow and looked grand and solemn. In the morning they had been tolerably free from clouds, but these soon, however, began to gather and hang about, and deep, deep, down in the valley, we could just hear the roaring of the Chitha Páni.

The day was cool and cloudy, and I worked up my

sketch of Bahrámgul. In the afternoon I went out to a neighbouring point of the hill, about a mile off, accompanied by Miyán Gól Singh, and had the lovely view of the surrounding scenery which I have just described. The sunset was fine, and occasionally a tinge of brilliant colour was thrown on the snowy peaks. The moon rose about nine, and then the masses of forest and rock looked grander than ever.

THURSDAY, *June 16th.*—Early in the morning we began our march straight for the Pír Pantsál. Immediately after leaving the village a descent commences, which goes on until one reaches the bed of the Chitha Páni. At this point there ran down straight to the water's edge a mass that looked just like a landslip. I thought it was earth, but approaching nearer I found it to be glacier of indurated snow, the first of the kind I had seen. The brown appearance so much like earth was produced by the dead cones of the surrounding firs.

Just about here the Chitha Páni is joined by a stream, which, because it rises in the ridge, is called the Pír Pantsál. Then there begins a sharp ascent, quitting the valley of the Chitha Páni, at the top of which we halted our ponies for a short time to enjoy the view of the Pír Pantsál. We then began to ascend again, riding up the surface of an immense glacier, underneath which we could occasionally hear the Pír Pantsál stream roaring. Then, quitting the glacier, we ascended up a steep, stony, and woody side of the mountain; and then, emerging into the open ground, we wound round its

precipitous sides, where the ravines were filled with snow, into which and out of which streams were perpetually running. In about three hours we thus reached the summit. I rode a pony up the whole ascent, and found the march was pleasingly cold, but not chilly.

The crest of the ridge extends for about 200 yards between two peaks; in the middle of it there is a round tower, built, I understand, in the time of the Mughal Emperor Aurangzéb, the tenure of which indicates the sovereignty of the pass. Close to this is a picturesque *fakír's* hut, inhabited by a *pír* or saint, and it is this point that is the Pír Pantsál. Other points may belong to the Pír Pantsál Range, but no other spot save this is *the* Pír Pantsál. The Púnchh jurisdiction, then under Rájá Móti Singh, extends up to this watershed.

The weather when we arrived, nine o'clock in the morning, was clear and sunshiny. The ground all round was covered with snow, and all the peaks in the neighbourhood were more or less snow-topped. Looking towards the plains there was a noble view;—a sea of hills, range after range bounded by a straight horizon blending with the mists of distance. Looking eastwards we saw the great peak of Sarpa Sangar, or Serpents' Hill, and the Pantarí, where the Gújars pasture their flocks. The Sarpa Sangar appeared as an abrupt upright mass of black rock, with merely its summit crowned with snow. It abounds with snakes, which are said, however, to be not poisonous, and which are those that the *márkhór* deer is said to eat. The

Pantarí Peak is rounder and covered with fir forest. Its summit is white, and its ravines filled with snow, making it a beautiful mountain to behold. Looking westward there was the noble peak of Agás the lofty. Looking northwards the eye followed the course of the Pír Pantsál Pass; a snowy range, with its whiteness diversified by streams of water, which looked deep blue. The hills on either side were chiefly covered with snow, except near their base, where they were clothed with birch and fir. From the prevalence of snow all round one would have thought that the eyes would be dazzled; but such was not the case. The atmosphere was at first fresh and cold, and the sun felt genial. I sat down to sketch the pass, but clouds soon came rising up from the valleys on the south, and by noon the whole ridge was enveloped in mist, when the air became still and somewhat close, but tolerably cold. The mist lasted all day, with very brief intermissions till just about sunset, when it partially cleared, and the Agás Peak stood out grandly against the sunset sky. I had hoped to see the sunset hues reflected on the snow all round, but was disappointed. After nigthfall a breeze sprang up, and it was decidedly cold as we sat by a bonfire. My servants, however, who had slept during the previous night on the pass, told me it was still colder then. During the night there was more wind, but not to any disturbing extent.

I should add, that such portions of the ground as were not covered with snow had a brownish grass, and occasionally a profusion of red and blue flowers, which

in such a locality have a very pretty effect. I understand the flowers to be a kind of wild polyanthus. Occasionally, too, there was a sort of lily.

The people told us we were the first European party of travellers who had encamped for the night on the Pír Pantsál. Owing to the kindness of Miyán Gól Singh's people we got all supplies, grass and firewood in abundance. The pass had been open for about ten days or a fortnight previously, but in the winter it is said to be a tremendous place; the blast sweeping over the ridge and the snow drifting madly along. The *fakír* then leaves his hut, and not a traveller crosses, save a stray native of the hills, who by doing so is said to be courting death. Some little time before we were there, a party of several men and ponies were very nearly involved in destruction, and were with difficulty extricated alive from the snow by another party of a hundred men from the neighbouring villages.

In the afternoon Miyán Gól Singh introduced to me the headmen of the neighbouring villages. They were either Gújars, Rájpúts, or Kashmíris:—rough, picturesque figures in long loose *pattú* (homespun) garments.

Friday, *June 17th.*—The morning was the same as the previous evening, and I rose early, worked up my sketch of the Pass, and took another one of the Sarpa Sangar and Pantarí Peaks, but at first my fingers were rather stiff with cold. These two points appeared to me to be amongst the most beautiful objects I had ever beheld in mountain landscape. About ten o'clock the mist again rose from the valleys to the south, and about

noon we took leave of Miyán Gól Singh, who was to return to Púnchh, and addressed to him a letter of thanks in Persian.

We then marched for 'Alíábád Saráí, accompanied by the *jama'dár* and *munshí* sent to meet me. The road was comparatively level, the ground occasionally swampy, and the snow soft under the influence of the sun. As we went along, the mists from the Pír Pantsál seemed to follow us in dense masses, but the ponies went faster than they did and kept in the sunshine, which brightened up at the pass. The pass is broad—half-a-mile perhaps—with snowy mountains on either side, and covered with a long brownish grass interspersed with red and blue flowers. The mountains on the other side are snowy.

Just below the *fakír's* hut there rises a stream, which, commencing with a little spring and small quantities of melted snow close to the very road, and then fed by countless torrents from the other side, soon becomes a rushing torrent, the sound of which as it brawls along its rocky bed reverberates through the pass. Approaching 'Alíábád Saráí it is joined by a streamlet from the eastward, and as we crossed it over a narrow temporary wooden bridge, it resembled the stream near Bahrámgul.

Just by the 'Alíábád bridge above mentioned we were met by the *thánadár* (rural executive officer) of that place; a Jammún Rájpút with a green shawl and a handsome *hukká* (pipe); but he was a timid rider. The *saráí* itself is a good one of the Imperial times, and in capital order. The interior

quadrangle is turfed, and the arches highly picturesque. Behind them are to be seen three round snowy peaks, and a hill with firs and birch, remarkable as being the first place where we saw the birch, which at that point is very abundant. On it was a snowy glacier, which ceased about halfway down, and from underneath which there issued a long thread-like cascade. The architecture, the camp equipage, the hills—snowy and dark—brought into immediate contrast with the building, formed a remarkable subject, which I regret I had not time to sketch. Close to the *saráí* there runs the stream (which I have already described) with a jolly roar. The principal hill opposite it is named the Háthí Band, from a story connected with the loss of some elephants belonging to Aurangzéb. There is also visible from the *saráí* the fine roundish snow-capped hill named Raniárí.

In the evening there was stormy weather upon the crest of the pass, if we might judge by the clouds, the thunder and the lightning, the latter playing splendidly; but there was quiet weather down at 'Alíábád, where the climate was delightful. It is an easy two hours' ride from the Pír Pantsál Pass to 'Alíábád Saráí.

Saturday, *June 18th.*—We marched at daybreak, twenty miles to Shúpén, the frontier place in Kashmír, in a pretty clear atmosphere. The road was at first stiff, often a mere ledge on the side of the hill, and having sharp ascents and descents; the ravines, too, were often filled up with indurated snow, over which, however, the ponies walked all right. After a short distance we came to a tower commanding a turn of the Pass, called Burj

La'l Ghulám. As we went along, the stream from the Pír Pantsál continued to rush along the valley at a considerable depth below us, and on either side, the mountains, with sides fir-clothed and heads snow-capped, were very fine. Further on we came to a tower called Burj Zajnár, where there were half a dozen of the Mahárájá's irregulars, and from which there was a noble prospect over the upper half of the Kashmír Valley, with the snowy Ladákh Ranges beyond. Then deep in the valley at our feet there was the ruin of Sukh Saráí, and a fort on a rocky little hill built by the former Pathán rulers of the country and named Sháhkót, round which were fir forests, with the torrent at their base. Looking to the fort, the *saráí*, and the torrent at our feet, the firs and snow on either side, and considering that it is the *first* view of Kashmír, I thought this one of the most interesting spots on the march, and I felt like a pilgrim in sight of Jerusalem!

After thus descending we got into the lower fir forests and came to a beautiful open sward, which would make a charming spot for an encampment, covered as it is with rich grass and flowers and surrounded by fir forests, above which the snow was visible and among which there roared a feeder of the main torrent. Then we crossed the main torrent, rushing tumultuously, by a good wooden bridge, and then came into a wood, where cedar trees and hawthorn, with the white blossoms fully out, were tolerably abundant. Then we went on till we came to the open valley, in the middle of which is situated the small village of Hírapúr, where there are

the ruins of an Imperial *saráí*, and where we met Pandit Bhólá Náth, a native of Ráhon in the Jalandhar Dóáb, a most agreeable old man and police officer of Srínagar, who had been sent out to meet us, and who regaled us with beautiful cherries. About here the stream, which I have described as coming from the Pír Pantsál, is called the Rimbiára or Hírapúr River, and becomes a feeder of the Jhélam.

After this the valley opens out till it joins on to Kashmír, and the road runs through a comparatively champagne country with a broken surface. As we went on, the prospect was much the same as that I have already described, only increasing in beauty. The day was clear, the hills bluish and purple, and the snow everywhere visible. Nearing Shúpén we descried the celebrated Nanga Parbat Peak, rising to a height of nearly 27,000 feet, and distant more than a hundred miles as the crow flies.

At Shúpén we were met by Pandit Sahaj Rám, the chief authority of one of the four civil divisions into which Kashmír was then divided. During the day I finished one of my Pír Pantsál sketches. There was no *saráí*, but a nice little house of Kashmírí construction, which might contain two or three gentlemen. The day was clear and fine, and the views all round delightful. The climate, under a roof, was most pleasant, but a little hot in a small tent. In the evening we took a stroll in the village to look at the architecture and the environs. It consists of perhaps as many as 500 scattered houses, many of which are double-storied. There was also a

square mosque of brick and timber, looking from the outside just like a barn!

The associations which the thought of being actually in Kashmír raised in the mind were numerous, connected with its poetry, history, antiquity, art, natural beauty and material productions. The exhilaration of spirits was irrepressible. I recounted to myself the various things I had expected to see, and of all these expectations *one* only was disappointed, namely, costume and human beauty, for the drapery of the Kashmíris, though full and flowing, is yet destitute of colour; but all other expectations, which a traveller could form, were abundantly fulfilled. At that moment, too, the scenery, was beautiful: after the abruptness and precipitousness of the Pír Pantsál, the flat valley was doubly appreciable as it lay like a gem of the earth at the foot of the snowy Himálayas. To one also fresh from the dusty plains of the Panjáb, the sight of another plain so different, was inexpressibly refreshing to the eye. The ground seemed moist and delicately green, χλώρος as Homer would have described it. The balmy air seemed to throw a misty grey over everything. There was no red, nor yellow, nor drab: all was snow-white or azure, or grey, or violet, or indigo, or green. Everything seemed to be the very reverse of dust and heat!

Sunday, *June 19th.*—We marched at daybreak for Islámábád, full twenty miles, with no road, riding right across country, generally through streamlets and rice-fields. The authorities had, however, in the most obliging manner, put up a number of little temporary

wooden bridges, and smoothed many irregularities, and thus greatly assisted us. The ground was very uneven: sometimes there would be a little plateau of lower level, and then one of higher, like one step over the other; but at whatever level these plateaux might be, all were covered with water more or less running, it being the season when the people commence to flood their rice-fields.

Shortly after leaving the village we passed the Shúpén Hill, which is about 350 feet high, and from which I hear there is a fine view. After going about ten miles, we came to the village of Muhanpúr, where we stopped for a short time. It has nothing remarkable about it. The houses are small; chiefly of wood, with a little brick, and the roofs thatched in a gable form to withstand the snows of winter. Round each house there is a small patch of garden cultivation, which I understood was allowed by the Mahárájá to each *zamíndár* free of land-tax. I here saw several *mukaddams*, or headmen of villages, and *chaudharís*, or heads of circles of villages.

They were dressed in long drab-coloured garments of *pattú*, or homespun woollen cloth, fastened to the waist and reaching down to the knees. They were all Kashmírís, and among them were Mírs or those who claim Sayyid descent, Bats or Muhammadans of doubtfully orthodox origin, and Ríshís, or descendants of a local order of Musalmán, *not* Hindú, ascetics. They said that the land-tax was assessed in money payments until the ravages of cholera in 1858, when the Government could not adhere to them and was forced to accept the old

payments in kind, or on appraisement of crop, as a temporary measure.

We then went on over much the same road as that which I have described, passing by two shrines about two miles distant from each other; both picturesque, square buildings, with walls of wooden screens of open carved work. The roofs rose gradually up to a point with outer earthen surfaces planted over with iris flowers, the whole being surmounted by wooden pinnacles. The enclosures were surrounded with fine plane trees. These shrines were said to be tombs of Muhammadan saints, who had died at or near the spot. Next, the low hill of Islámábád stood out a reddish purple in the distance. Going onwards we came first to the Véshú, across which we were ferried in boats, and then to the Jhélam, over which there was a wooden bridge, with solid piers composed of piles of wooden beams, forming a peculiar structure. The Véshú takes its rise from the Kónsar Nág, a lake at the top of the snowy peaks of the Kónsaran Kúthar, enjoying great celebrity and possessing some sanctity.

After riding a mile and a half onwards we came to Islámábád, and passing through it arrived at our quarters, the Anat Nág, a large spring which gives its Hindú name to the town, still in common use. It issues straight out of the base of the Islámábád Hill, forming two shallow tanks with a summer-house between them. At the end of the second tank there is another and new summer-house built chiefly of wood, underneath which the water runs out of the tank and falls over an artificial waterfall with a cheerful sound. This building is over-

hung by two fine plane trees, and there are two other structures in the enclosure. The place being sacred, both the tanks are full of fishes that are quite fearless, as they are never interfered with, and their struggles over a piece of bread are most amusing. The whole scene was deliciously picturesque and very characteristic of Kashmír, and I had never seen the like of it before; but the place was hot, being under the side of the hill.

In the afternoon we went out to see the town, which is neither large nor important:—no fort, no troops, and no picturesque streets. The only places to see are the two shrines, one Muhammadan and the other Hindú, adjoining each other. We were not allowed to enter the precincts that evening, as we had already tasted animal food during the day, but were told we might do so on the following morning before we could have breakfasted! The back streets seemed rather wretched, the houses being of wood and brick, and rather tumble-down. I was told there were some six or seven hundred *kiráh*, or families, which at the rate of five to a family, would give a population of from 3,000 to 4,000 souls; but in this, as in other parts of Kashmír, there had not been any census up to that time. There is a fair-shawl manufacture carried on, but beyond this there is no trade worth mentioning. The environs are pretty, and we had a lovely view of the snowy hills bounding the broad valley which leads up to Amarnáth, the famous place of pilgrimage. The morning was bright and clear, the noon and afternoon cloudy, the evening again was truly fine, but at night it came on to rain.

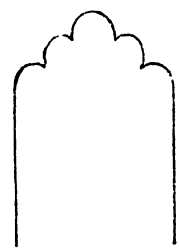
BEING OF MAHAMAD, NEAR ISHAMAYO.

MONDAY, *June 20th.*—The night having been partially wet, the morning broke dull, and then rain came on. However, we visited the two shrines. The Muhammadan shrine is tolerably extensive, with a black wooden pinnacle which is very picturesque. It has two enclosures, the second of which contains a mosque with wooden pillars, and much dilapidated masonry. The *mullas* were very civil, but their appearance seemed to me to indicate an excitable fanaticism. The name of their saint is Hard Ríshí, who is said to have flourished 300 years ago. The Hindú shrine is a small temple built over a spring, with one ministering Bráhman. The water changes from time to time in colour, like the changing hues of shot silk, and when we saw it the colour was deep blue. The coloration is, of course, due to mineral causes, but the Bráhman naturally ascribed it to the divinity of the water! The spring was originally worshipped only by a sect of Vaishnava Bráhmans, who are great advocates of abstinence from animal food. Afterwards the Muhammadans set up the adjacent shrine just mentioned, and were so much impressed by the sanctity of the Bráhmans that they also adopted the prejudice about animal food, though it is quite alien to their religion! When we saw the temple it had lately been restored by the then Governor of Kashmír, Wazír Pannún, who also supplied the Bráhman.

After breakfast we went out, as the weather had cleared, to visit Mártand. At first the road wound round the Islámábád Hill, for about five miles, commanding a nice view of the valley leading to Amarnáth. Then we reached the village of Matan or Báwan, which is remark-

able for its sacred tank, formed by a spring gushing up from the ground, and filled with little fishes innumerable. Accustomed to have food thrown to them, they rush up in shoals directly they see a man approach the edge, and then scramble for any piece of bread that may be cast upon the water. The sight is ridiculous enough! The building, though very sacred and one immensely resorted to, is not remarkable. A book is kept in which visitors inscribe their names, and which consequently contains many interesting signatures. There are several Sikh priests there who read the *Granth*, or Sikh Scriptures, and who were established by Runjít Singh; but, as might be expected, the Sikh community is very limited, not exceeding five or six families.

We now ascended the hill, along the base of which our road had run, and after about a mile and a half we reached the celebrated ruins of Mártand. The building and its accessories, though of course much dilapidated, and with ornamentation much effaced by time, do still constitute a noble pile. They belong to the period of the early sovereigns of Kashmír. The central structure consists of three compartments, each surrounded by a kind of double arch, thus :—



The eastern end was closed, and appears to have been the sanctum, and probably contained a little lamp. On each side were wings or transepts, now leaning over considerably, and the enclosures were surrounded by a cloister with monolithic pillars. In the centre of each side there were the remains of a gateway. The stones were grey, tinted occasionally with the yellow or purplish stains of time. They were very massive; sometimes four or five feet long, and two or three feet broad. There were also friezes, cornices and entablatures over most parts of the building, the marks of which were, of course, much obliterated. The general design was after the fashion of grotesque Gothic, and the details were symbolical of the Hindú religion:—birds, fishes, flowers, and the like. The gable form was conspicuous on all the devices, and many of the pillars were fluted. I should add that the ornamentation extended over the interior, as well as the exterior of the structure.

I sat in the western gateway to sketch the building. The afternoon was fine, and there were plenty of clouds about, which gave variety to the landscape. The snowy hills and clouds formed a beautiful background, and the effulgence of the setting sun upon the brave old ruin was splendid.

About sunset we rode back to Islámábád by the upper road over the table land. The ground was like a race course—a meadow some four miles long, with fine pasturage and wheat fields. By this route there is a gradual ascent from the Islámábád Hill up to the ruin, and at the higher end of the inclined plane stands the

building. The site is quite worthy of the structure! I thought the atmospheric effects to be finer than anything I had seen since visiting Belaggio on the Lake of Como.

After a sharp gallop over the meadow we descended from the plateau, 300 or 400 feet, close to Islámábád. That evening the air in our quarters was close.

TUESDAY, *June* 21*st*.—The morning was cloudy and threatened rain, but we started to see Achhabal, the site of the Imperial gardens. The road was much the same as that from Shúpún to Islámábád, and there was a fine view of the hills of the Bánihál Pass, and of the hills on the eastern end of the valley.

After about two hours' ride we came to the gardens, now quite in ruins, but splendidly situated. From the hill there runs out a rocky spur crowned with cedars, which must originally have been very fine, but the large trees have been cut down and the young ones only remain. Near the foot of it there bubble up two perennial fountains, from which tanks and streams are formed. Along the edges of the rock, and on the sides of the streams, there are traces of terraces and steps; and there were also two summer-houses, one nearly destroyed, and the other partly restored by the Mahárájá. There was besides a small stone platform with four plane trees over it at each corner, only two of which were then surviving. This plan of thus planting four plane trees is universal throughout Kashmír, and is a Muhammadan device, a plane tree being placed at each point of the compass so as to ensure shade at all hours of the

day. There is also an *hamám*, or hot bath, with its accessory compartments of arched masonry. The whole place commands a sweet prospect of the neighbouring hills, and was constructed in the reign of the Emperor Sháh Jahán, who restored the gardens several times.

After looking over the gardens we returned to Islámábád, and after breakfast, the day being now fine, started by boat for Wántípúr from the wooden bridge over the Jhélam already described. The Maháráját had kindly placed a large boat at our disposal,—a most luxurious conveyance with twenty rowers, who sang songs by the way. Our attendants and baggage went in separate boats.

After two hours voyage we arrived at Bijbihára, a place of pilgrimage, where there is a black round pointed stone *linga*, close to the brink of the river, which is a great object of veneration. Close by there was an old Hindú temple, which was knocked down some 500 years ago by Sikandar the great Muhammadan iconoclast, who is called *mandir-vijésha* by the Hindús, and *butshikan* by the Musalmáns, both of which terms may be translated by "iconoclast." With the stones of this temple he built a mosque a short way off in the town, which remained till quite lately, when the Maháráját Guláb Singh ordered it to be pulled down and the temple to be restored on its original site. The work was progressing when I passed. Near Bijbihára there is a very picturesque bridge, like that I have described at Islámábád, except that it has some trees growing out from the

piers, imparting a very picturesque appearance to the structure.

The river then wound round the base of some of the lower hills, which on that side of the valley are not wooded, but present green grass and purple rocks to the view. The afternoon was delicious, and the atmosphere had that kind of soft haze which lends beauty to everything. We passed by Wastarwan Hill, and arrived at Wántípúr, a distance of twenty miles or more by water, and seventeen by road, at about five o'clock, having been five hours on the journey. We found our tents pitched on the river's edge, but no village, only a few huts.

In the evening we went to see the ruins, the first of which is close to the landing place, though there is not much of it remaining above ground. There are, however, stones, and such like marks, indicating very extensive piles. In one place there was an excavation, made under orders of Captain Cunningham of the Engineers,* which showed some pillars and capitals, and no doubt a vast quantity of stone work could be found by excavating further. After this we went to the village of Jaibrár, about a mile distant, where there is a tolerably complete ruin of what must have been the sanctum attached to a large temple similar to that of Mártand. The roof and upper part of the main building itself is just visible above the ground, and traces of the enclosure are perceptible. Near it are old terraces, probably the site of a king's palace. The neighbouring spurs of the hills, too,

* Afterwards, the celebrated General Cunningham, till lately head of the Archæological Survey of India.

are covered with old stones. The existing ruins stand on rising ground close to the river bank, and the sites are very imposing, extending over four miles in length at the foot of the hills on the right bank of the Vítastá or Jhélam, the whole forming the remnants of Wántípúr, an ancient capital of Kashmír. The architecture and ornamentation of the ruins are exactly the same as those of Mártand and belong evidently to the same people and to nearly the same period.

Returning to our encampment by twilight, I looked over the placid surface of the river reflecting every object in sky and landscape; then to the fine hills to the back; and then to the beautiful valley to the front and the opposite snowy ranges dimly visible; all of which must have looked just the same to the eyes of Avantavarmma, the founder of the place nearly 1,000 years ago; and I thought what a noble site it was, and how truly Kashmír is a land of tradition and history.

In the evening it came on to rain, and the night was wet.

I should add, that during the day we passed by several *karéwas*, or elevated flat plateaux, of which the Kashmír Valley is full. Their presence makes it evident that the level of the valley was originally higher than at present; and the action of water having lowered most places, the *karéwas* only remain to show what the level was at first. They are all cultivated, yielding wheat, barley, Indian corn and inferior cereals, and cotton, but not rice, which is only grown on the lower lands. The upland crops depend on rain only. Each *karéwa* has a name:

e.g., we passed this day by the Udsur Karéwa, and Nau Nagar Karéwa.

Wednesday, *June 22nd.*—The morning was wet; nevertheless we went on board the boat at five, and the rain did not matter, as it was well covered. We passed by the small town of Pánpúr, where there is a bridge over the river. We saw also the Khánpúr Karéwa, and another fine one called the Kang or Za'frán, *i.e.*, Saffron, Karéwa, as it is the only place in Kashmír which produces saffron, and that of capital quality.

Winding under the foot of the Zébanwan Hill we came in sight of the Takht-i-Sulaimán, the purple rocky hill which overlooks Srínagar. About this time the rain ceased and the sky partially cleared, and then the Harí Parbat, a fort of Srínagar, came in sight, the distance from which was greater than it seemed, as the course of the river was tortuous. Here I had to leave our boat and enter one sent by Wazír Pannún, the Governor of Kashmír. After proceeding about a mile I met the Governor himself, who came in another boat, which he left to enter into mine. He was by caste a Thákur of Jammún, and not a handsome man.

Shortly after this we approached, on the eastern side of the City of Srínagar, the suburb where the Europeans chiefly reside. Here there was the Dévi Regiment of the Maháráját's service drawn up on the bank of the river under a line of poplar trees, the red uniforms being reflected on the water. A salute also was fired in our honour.

We reached Srínagar in four hours, a distance of

thirty miles by water from Wántípúr, and our party was accommodated in two little houses on the bank of the river. That assigned to me had once been occupied by the famous General Nicholson when he was on political deputation at Srínagar. It was situated in what was formerly a garden belonging to Harí Singh Nalwá, the great Sikh General and whilom Governor of Kashmír. For about half a mile houses of this kind line the bank, built by Mahárájá Guláb Singh for the accommodation of European visitors.

After breakfast I went to visit Major Becher, the political officer, and Captain Montgomerie, of the Trigonometrical Survey. The former was living in a very pretty house called the Shékh Bágh, constructed by Shékh Ghulám Muhayyu'ddín, a Governor of Kashmír under Ranjít Singh. On the way to it I passed through a magnificent avenue of poplars, about a mile long, planted fifty years previously by 'Atá Muhammad Khán, one of the Pathán Governors of Kashmír; the road in the centre having been used as a racecourse by the Patháns. The trees were then 80 feet high at the least, and the view up it, with the purple rocks of the Takht-i-Sulaimán at the end very pretty; but, though fine, it will not bear comparison with the great poplar avenues of Northern Italy.

In the afternoon I went out on the river in a *parinda*, or flying boat, placed at our disposal by the Mahárájá. There are seven bridges over the river within the limits of the city; three above it, viz.:—those at Islámábád, Bijbihára, and Pánpúr already mentioned; and three

below it, viz. :—those at Sambal, Sópúr and Báramúla, which had yet to be seen. We first passed by the Shérgarhí, where the palace and offices of State are situated, and the Mahárájá's new temple, which last has a gilt *sikrá*, or tower of the usual conical shape. All the above buildings are plain and modern. We next passed under several of the curious bridges with the massive wooden piers peculiar to Kashmír. These piers are of wood to the very foundation, which is of stone, and the wood, which is of the deodar cedar, does not seem to rot. The houses on the bank of the river are not remarkable; being usually of brick and wood—many of wood entirely—and mostly of two stories. Many also are ricketty. Some of the richer shawl merchants, however, have built pretty houses on the water's edge, with open wooden verandahs in which they love to sit. Underneath the houses, just on the river brink, are little wooden bathing machines. The best view on this main street of the City, which is truly a water street like the Canale Grande of Venice, is near the Fatteh Kadal or Bridge, close to the then new house of Mukhta Sháh, the eminent shawl merchant. From this point are to be seen the bridge, the shrine of Sháh Hamadán, —a fine specimen of Kashmírí architecture,—the Harí Parbat, and the snowy hills in the background. Passing on we looked at the garden of Pandit Rájá Kák on the river bank, which has a pretty vinery and wooden summer-house. He appeared to be a rich man, and had the important duty of affixing the Government stamp, for fiscal purposes, on all the shawls that are made in

Kashmír. Altogether the main street extends about two miles. Below the City we saw two gibbets with the remains of two murderers on them, who had been executed some years previously; also the place where the Hindús burnt their dead.

As we went down the river we met numbers of boats of various capacities, carrying merchants and other persons on business or pleasure. It should be remembered that the river is, as above said, the main street of the City, and that on its banks many of the principal houses are situated for business and the like purposes; consequently the river and its boats are to the people of Srínagar what the gondolas and canals are to the Venetians.

Returning, we stopped to see an ancient brick temple of apparently the same era as the Hindú ruins above described, but built of splendid bricks instead of the grey stone of the other buildings, and covered with little blue squares of coloured earth, an art that is now lost. The building is nearly square and must have been surmounted by a conical *sikrá*. The main body is in good order, and is used as a storehouse for grain by the Mahárájá. The enclosure has been turned into a Muhammadan burial ground, the graves being planted over with the iris. Near it there are remains of Hindú buildings of grey stone like those already described.

Thence we went on foot for about half a mile of squalid streets to the Juma' Masjid or Principal Mosque, a fine building much out of repair. It was built in the

time of Sikandar, the Iconoclast, and was improved by the Emperor Sháh Jahán, after whose time it fell into decay, till it was repaired by Ranjít Singh's Governor, Shékh Ghulám Muhayyu'ddin. Of late years, however, it had again fallen into disrepair. The material is grey stone near the foundation, and the rest brick; but the architecture is utterly dissimilar from that of the principal mosques in the cities of Upper India. It had originally two minarets of the ordinary shape. These do not now exist, but it has four wooden pointed pinacles of the usual Kashmírí fashion. The principal gateway has beautiful cedar pillars, some 50 or 60 feet high, with pedestals of polished black stone, and the principal place of prayer has similar pedestals. So have the long cloisters inside the quadrangle. The priests, though quite civil, had an excitable and fanatical appearance.

We now returned to the boats and went to the shop of Mukhta Sháh, the shawl dealer already mentioned, who gave us tea after the European style in a verandah commanding one of the prettiest river views in Srínagar. He showed us specimens of his shawls, which, though fine of course, were not so good as might have been expected. Thence we went to view his factory,—a long room with a number of modern looms, at which men and boys were working. Upstairs we saw the patterns being made. The pattern is first drawn on paper; then a master workman puts it under some open thread-work, which is thus partially transparent, so that he can see it underneath. Then with needle and thread he works it on to the thread-work, which serves as a foundation. This

process requires skill and intelligence, but afterwards the operations are mechanical. Another man takes the pattern, and reads it out to others collected for the purpose:—so many red threads, so many blue, and so many yellow, and so on. They all write it down at the same time from his dictation. Thus, as it were, scores are written out, and placed before the workmen below, and each workman, looking at his score, works in the threads accordingly with his loom.

After this we returned homewards, admiring the reflection of the poplar groves on the river as we approached the European houses. During the afternoon I took a look at the Stone Mosque, a very large building of the time of the Emperor Jahángír, and said to have been built under orders of his wife Núr Jahán. The building has no architectural pretensions, and is used by the Mahárájá as a granary.

Thursday, *June 23rd.*—The morning was fine, and in company with Captain Montgomerie I ascended the Takht-i-Sulaimán, by a sharp ascent in parts scarcely rideable. The hill is quite bare and destitute of water, consisting chiefly of reddish rocks and stones, which at a distance assume the hue of purple, but which have a variety of beautiful stains, and are often covered with a glossy moss, brown and green, as rich as Genoa velvet. At the top there is a conical-shaped Hindú temple of the same style, material and era as those I have already described. The top of the conical *sikrá* was doubtless handsome, but it was long ago lost, and has been replaced by the Mahárájá with a mean little bit of brick

masonry, which looks absurd on the top of the old massive grey stones, and seems like the head of an ass placed on the body of a lion. The pedestal of the building is fine and massive. There is a stone terrace all round the base, to which there leads a flight of steps. Near the base there is an old stone tank, now dry, and the remains of a tank commenced under Díwán Kirpá Rám, intended to catch rain-water. At present there is nó water whatever procurable on the spot, though the Mahárájá has established a Bráhman, who was worshipping when I passed. Near the temple there are the remains of a Muhammadan Mosque of Sháh Jahán's time. The Hindú name of the spot is Shankaráchár, Takht-i-Sulaimán being of course the Muhammadan one; and it is about 1,000 feet above the valley.

From the terrace above-mentioned I beheld the great view of Kashmír, a prospect which is certainly one of the finest I have ever seen in any country, and which I suppose must be one of the finest in the world. The view extends over the whole valley, and is bounded on all four quarters by the snowy ranges. I am under the mark when I say that 250 miles of snow are visible at once. Looking eastwards I saw in the extreme corner over Islámábád, the high snowy ranges of the Wardwan Valley. Then there came a long horizontal darkish line marking the Bánihál Pass leading to Jammún, and then a splendid solitary mountain called the Sundar Tab, or the Beautiful Peak. Then a noble serrated ridge, peak after peak of black rock, called the Kónsaran Kúthar, and then two roundish snowy mountains, be-

tween which there leads the road to the Pír Pantsál Pass, and at the foot of which lies Shúpén, already mentioned. Next there come the main peaks of the Pír Pantsál Range, among which towers pre-eminent the peak of Thatha Kútí, black, crowned with snow and rising up with precipices abruptly perpendicular. After this are the snowy hills of Tósha Maidán, over which runs a main road to Púnchh. Then there follows a series of peaks known as the Shinimáni Mountains, after which a dip in the range indicates the Fírózpúr Pass, leading in the same direction, guarded by three snowy mountains named Krála Sangar, Hundi Bal and Apharwat. Then the range becomes black with cedar and fir forests, and gradually descends to a hollow which marks the Báramúla Pass, where the Jhélam issues from the Kashmír Valley. Over this hollow there rises a splendid snowy mountain of several peaks and massive proportions known by the name of Káj Nág, and after that there comes another set of hills called Kahúta.

By this time the eye, commencing at the extreme east, has gone over the south and come to the west, where the horizon is bounded by two snowy ranges, so distant that the white of the snow assumes a slightly reddish hue. These are the Karná and Khágan Ranges. The Khágan Range is perhaps the finest of all those that are visible from Kashmír; it actually bristles with peaks in every variety of abruptness. Below it there arise out of the plain in delicate green hues the lesser hills which overhang the Walar Lake, and at whose base the silver line of the water is just perceptible.

Nearer to the spectator, there comes the lesser range of Gratawat, which has no snow on it, and at the foot of which there arises the little hill of Aháténg, marking the site of the Mánas Bal Lake. Over this there towers the snowy summit of Harmukh, nearly 17,000 feet high, and the highest mountain of all those visible in the immediate vicinity of the valley. Nearer again there comes the range of Séjahá, and then the beautiful hill, richly coloured with green grass and purple rocks, at the foot of which there sleeps the Srínagar Lake, and over which there rise grandly the rocky heights of Búrhas, partly covered with snow Then the eye falls on the hill of Zébanwan close to the Takht-i-Sulaimán, and then on to the hills of Wastarwan and Kamliwan, till it returns to the extreme eastern corner from which my description has started. Having thus noted what there is to be seen, I have only to add that the great hill of Nanga Parbat and the Ladákh Range are not seen from this point, and these form the only exceptions to the view.

As regards the champaign of the valley, one sees the whole place, with its varieties of broken hilly ground in the elevated *karéwa* plateaux, its rich plains of cultivation, and its extensive swamps covered with green reedy grass, and looking from a distance exquisitely green. As to water, one sees the Vítastá winding through plane groves, poplar avenues, and villages, with serpentine meanderings for about eighty miles, from a point where it passes by Islámábád to its exit near Báramúla. Near its banks on either side, the waters, overflowing or escap-

ing, form the swamps already mentioned. The city of Srínagar lying stretched out at our feet, has no particular beauty; no spires, no minarets to break the mass of architecture, but the prevailing red and purple colour forms a delightful contrast to the green of the wide landscape. The windings of the river, near, in, and about it, are beautiful, and the overflowings of the waters of the lake and river all round it impart to it a Venetian aspect. On the north-west side of the City, the rocky citadel, Harí Parbat, rising out of the plain to about 250 feet and crowned by a fort, forms a capital object. Lastly, the Srínagar Lake, of placid surface, reflecting the form and colour of every object in earth, sky, or mountain, lies immediately beneath us. To the north it is overhung by the green and purple hills already mentioned; on the other sides it has no regular banks, but adjoins a level plain, or else merges into channels and swamps innumerable. The latter feature is no doubt a drawback to the lake when viewed from this point; but from the low sides, the mingling of the water with shrubs and plants and floating gardens, about which more hereafter, has, under certain atmospheric conditions a peculiar and fairy-like aspect.

Over the whole landscape the atmospheric effect was the finest imaginable. Sometimes the sky would be deep azure; sometimes near the horizon it melted into the faintest blues; often it was dark with stormy clouds, and again fleecy vapours gracefully obscured some of the mountains or broke the outlines of others. All these effects were seen simultaneously, because with such a

vast expanse of mountain sky, parts are sure to be stormy, parts cloudy, parts sunshiny, and parts peacefully blue, at any one given moment. And then, too, the light and shade! what pen or pencil shall describe it? The whole boundless space of hill and plain was perfectly dappled over with every contrast of gloom, and shade, and tranquil repose, and gleaming light, and glaring sunshine. The whole scale from dark to light was there at once. There was every variety of obscurity and detail, of force and of softness. The manner in which in the nearer ground round the city, the details of houses, and foliage, and gardens, and crops, and weeds, and water, and reflections, were mingled together in exquisite detail on the one hand, and in a sweet confusion on the other, was such as I have never before witnessed. To this astonishing view, the rocks and the ruins of the Takht-i-Sulaimán, formed a worthy foreground. The whole was such as no man except Turner could adequately represent. Such is Kashmír!

Descending from the Takht-i-Sulaimán we went to the "Gate of the Lake," or the regulator of the waters of the Jhélam and the lake. It consists of two massive sliding wooden doors, which move on hinges: if the river is falling, then the waters in the lake, being higher, force the gates open and pass on to the river; if the river is full, then its waters, being higher than the lake, force the gates inwards, and thus shut them, so that the river water cannot then enter the lake and swell it. The river does not run into the lake, but there are channels of intercommunication.

Next, going a short way by boat through the channels connecting the lake with the river, we arrived at the foot of the Harí Parbat Hill. Ascending this we soon got to the gates of the fort, where was a company of the Dévi Regiment drawn up to receive us, and a salute was fired. The interior of the fort consists of two squares, and there is a Hindú temple in the middle. The roofs of the buildings are of mud as usual, and much of the masonry new and not remarkable. I saw no guns except the brass six pounder, which fired the salute; but I presumed there were others. The fort was commenced by 'Atá Muhammad, at the beginning of this century, in the reign of the Zamán Sháh Durrání, and there is a tower in it called after Sháh Shuja'u'l-Mulk of Kábul notoriety, who was at one time imprisoned there. The place was maintained by the Sikhs, and has been repaired by the Mahárájá. Its real strength lies in the outer wall at its base and in the surrounding ground. This wall is extremely broad, perhaps 50 feet on an average, and has numerous bastions, 80 in number I was told. An inscription at one of the gates says that the work was done under orders of the Emperor Akbar at a cost of 109 *lákhs* of Rupees. Its object was the defence of the Palace, Treasury and other Imperial buildings, which clustered round the foot of the hill, especially towards the lake side. There are also the remains of a good stone mosque, and the Mahárájá has now a granary for rice where the queen's apartments once were. In the Imperial time there was no fort on the top of the hill, but the outer wall was its most formidable defence,

being about three miles in circumference. There is a good deal of garden ground between it and the rock, where the fort now is. Around the Harí Parbat Hill, the ground on two sides—one towards the river, and the other towards the lake and its channels—is swampy; and on the third there is the City, which is already very difficult for the passage of troops, and might be rendered still more so by the destruction of the bridges, and is not itself accessible except by water. The fourth side leads to the little Sindh River, and the road to Ladákh. There the ground is good and passable, but a short cut or channel would cause the waters of the lake and the swamps of the river to mingle. Thus this fort is at present greatly surrounded by water, and might be rendered almost entirely so, and within the wall at the base of the hill there is plenty of cultivated or culturable ground and good water; so that the assailants could not well get near the fort, while the occupants could support themselves for an indefinite period.

We then rode home through the city, and after breakfast I went out in a boat to see the Srínagar Lake and its environs. Passing through the channels above-mentioned, we observed the floating gardens for which it is famous. Rafters are bound together by grass ropes, earth is placed over them, melons and some kinds of vegetables are sown, and the whole placed on the water. These gardens are very numerous and of various sizes, extending for miles over the city side of the lake. All the melons of Srínagar are produced in this way. Thieves frequently steal the gardens, the abstraction of

them being easy. We also observed the *singhárá* or water-nut (*trapa bispinosa*), which has a beautiful leaf, sometimes green, brown, or red, with a long winding stalk like a chain. It is largely eaten by Hindús on fast days, and exported. It grows on all the Kashmír lakes, and the Mahárájá derives a considerable revenue from it. The lilies, too, claimed notice. One is the white lily called *nílófar kámarí*, or lily of the moon, (*nymphæa alba*), whose flower is white, and which comes out at night, closing when the sun shines by day. Another is the *nílófar shamsí*, or lily of the sun, (*nymphæa sp.*), whose flower is red or purple, and which closes at night, opening to the sunlight. This variety has a broad and bluish-green leaf. The surface of a large portion of the lake is covered with these leaves. There were no flowers out when we saw the lake, as they do not come out till the end of the summer, and then the effect is doubtless beautiful. We further noticed a kind of water-grass, which is given to the cows to sweeten the milk, called *kharú* (*picrorhyza kurrooa*), which has a yellow flower. Towards the centre the water of the lake becomes disencumbered of weeds and plants, and is clear and placid.

On the lake, as on the river, we saw numerous boats plying, full of Kashmíris. These were all pleasure parties, large and small, bound on excursions, which I may here observe, the Kashmíris seem immensely to appreciate.

Near the eastern bay of the lake, called the Gugrí Bal, on a spur of the hills, is the ruin of a house built

by Akhún Mulla Sháh Pír, the religious tutor to Dárá Shikóh, brother of the Emperor Aurangzéb, which is said to command one of the best views of the lake. It is called sometimes Kóntlun, and sometimes the Parí Mahal, or the abode of fairies. Near it is the fountain called Chashma Sháhí.

Then we went on to the Nishát Bágh, or garden of pleasaunce, which is considered the finest on the lake. It runs in steps up the side of the hill, and on each step there is a terrace and some kind of summer-house, with plane trees on either side, and beautifully green turf and fruit trees all round. The uppermost summer-house had beautiful cedar pillars. Through the centre of the garden there ran a stream, sometimes expanding into tanks and sometimes falling from one terrace to another in cascades. The view towards the lake was pretty, that towards the hills frowning straight over our heads was grand. The channels when we saw them were dry, but were being repaired. Some of the buildings also were being restored, but in a very indifferent manner. The garden was constructed by one of the Emperors, repaired by Muhammad 'Azam Khán, brother of Dóst Muhammad Khán the well known ruler of Kábul, and again by Shékh Ghulám Muhayyu'ddín.

Returning to our boats, we passed on by the remains of the gardens, which used to line the borders of the lake, till we quitted it by a channel overgrown with weeds; passing through which we arrived at the Shálmár, or Farhat Bakhsh, Gardens. The general description given of the Nishát Bágh will apply to these also, except

that I think the former has the best site, and the latter have the best plan and buildings. The Nishát Bágh, too, is closer to the hills. The stream which used to traverse the Shálmár Gardens was not running, but its channel was being restored. The buildings were once fine, and the summer-house at the end magnificent —pillars, pedestals and eaves of black stone, brought from the neighbouring hills, but said to have been carved and polished by Delhi workmen. This stonework is solemn and beautiful and harmonises with the scene around, but it was being injured, if not spoilt, by wretched, flimsy and tasteless repairs. It were almost better to let the buildings fall away than to spoil them like this! But the glories of Shálmár are being dimmed from another cause, for its plane trees are gone or going. There is a heron, called the *pónkar*, valuable for three lovely black feathers growing on its head and used as plumes for helmets, but it sits on the planes and its evacuations destroy them. The damage thus done to the plane trees all over Kashmír is enormous, and nowhere so painfully conspicuous as in the Shálmár Gardens. The Maháráját, however, prohibits the shooting or destroying of the birds, for the value of their plumage. Besides this, I understand that the plane tree is of itself not long-lived and falls into decay. Very few, if any, old or perfect specimens are to be found. The Shálmár Gardens were begun by Jahángír and finished by Sháh Jahán. The pavements of the buildings are said to have been splendid, and the now weedy channel was once clear and beautiful and the approach adorned

with avenues. One can image what these gardens must once have been, but they will disappoint the spectator of the present time, though they are interesting in their decay.

We next passed by the well-known Island of the Four Planes on which Díwán Kirpá Rám built a *bárádarí*, or summer-house, now no longer existing. Two out of the four planes were gone and the island was almost under water. Then we went on to the Nasím Bágh, a noble grove of plane trees, said to be 1,200 in number and in fair preservation. After this we passed by Hazrat Bal, a shrine, where a hair of the prophet is said to be preserved, and belonging to the Imperial period. Thence, returning home, we passed underneath a stone bridge, which, by an inscription, appears to have been built by one Chaudharí Mahésh in the Imperial times.

The hills to the north and the reflection on the water constitute the great beauty of the Srínagar Lake; but, being bare on two sides, it cannot be compared with the European Lakes. The Emperor Jahángír is said to have especially admired it, and to have declared that the beauty of the reflections and the colouring of the water, by reason of the flowers and water lilies, exceeded anything he had read of in the descriptions of Paradise! In those days they used to light fires on the hillside and enjoy the splendour of the reflections. We did not see the lake by moonlight, but heard that it is then beautiful; and indeed one can imagine the thoughts of a man of cultivated taste, like the Emperor, with a mind large enough to grasp the extent of his

wide dominions, as he gazed on it. He looked on the hills with their purple rocks and velvet herbage, appearing even more sombre and glorious when reflected in the water; on the broad sheets of water purpled with the lotus by day, and whitened by the water-lily by moonlight; on the darkness of night, heightened by the bonfires, of which the blaze was repeated on the glittering surface of the water, and said: "Truly this is the Paradise of which priests have prophesied and poets sung. *Agar Firdús ba-rú-i-zamín ast, hamín ast ú hamín ast ú hamín ast!*" With such ideas in his mind the Emperor constructed the gardens for succeeding generations to admire!

FRIDAY, *June 24th.*—Early in the morning we went by boat to see the ruins of Pándrénthan on the eastern side of the Takht-i-Sulaimán, the site of the ancient city of Srínagar. The description of Wántípúr will more or less apply to this spot also.

The peculiarity here is a temple to the water-goddess situated in a weedy tank, the style of which is the same as that of the temple on the Takht-i-Sulaimán. There were once terraces by which to approach it, but we had to cross the tank in a little canoe. The stone carving inside is interesting, and I took a sketch of it.

The remains of the city extend for about two miles, and the constant depredations on the fine grey stone for modern building purposes are sad to contemplate. We also saw the remains of a female statue, which must have been some eighteen feet high, and which we heard was in preservation until shortly before our

visit, but most of it had then already been carried away.

After making my sketch, I mounted a pony and ascended the Takht-i-Sulaimán, and, remaining there all day, took an outline of the panorama already described. That day I saw all the changing phases, from the quiet beauty of the morning to the dazzling splendour of the evening; the morning was somewhat hazy, but the midday and afternoon were beautiful. However, the morning view is the best for this scene: it is indeed the only one that could well be sketched.

Saturday, *June 25th.*—Early in the morning we went into a boat through the Nahari Múr, the principal canal of Srínagar. It is narrow, and crossed by many stone bridges. The wooden houses on either side are lofty, with very picturesque verandahs. Many are the houses of merchants and gentry, and this is the best part of Srínagar from an artistic point of view. The canal was excavated by Sultán Zainu'l-'ábidín more than 400 years ago. It is dry in winter, but full of water in summer.

We went to see the house of Ghulám Muhayyu'ddín, a Kashmírí merchant, who had a house in Calcutta, and had recently come to visit his home. The principal room was rather pretty, and he gave us a capital breakfast in the Kashmírí fashion; after which we went down the Katha Kul Channel, which is dry half the year, *i.e.*, in winter. There is also a third principal channel called the Dúdgangá, which is really a river and always running.

I stopped at the Shérgarhí Fort to visit Wazír Pannún. The buildings in it had been lately burnt down, and the new ones did not show any architectural taste. The Hall of Audience, however, was not quite finished, and, with its verandah facing the river, had the makings of a fine room. The fort has a spacious quadrangle, in which was the Mahárájá's new temple. The stonework is good, but the stones are said to have been taken from the Pándrénthan ruins. The conical dome, iron gilt, is glaring, and the appearance of the building is much spoiled by some mean woodwork round the stone.

After breakfast I received visits from Wazír Pannún and several natives of the city, and verified my panoramic outline of the day before with Captain Montgomerie's sketches, in which each peak is noted with topographical accuracy. I was quite glad to find that most of my peaks had been correctly marked.

During the afternoon we went to see the tomb of Mahárájá Gulább Singh on the left bank of the river, our bungalow being on the right. The building is square, and of black stone; good material enough, but requiring polish. When we saw it, it was covered over with oil, which gave it an absurd effect. The eaves of the roof are poor and mean, and it was to be covered, we were told, by the usual conical *sikrá*. After this we visited the house of Saifu'llah, a leading shawl merchant, which was a good one, nicely situated on the river, close to the shrine of Sháh Hamadán.

I observed that there are few regular flights of steps on the banks of the Jhélam. General Miyán Singh, one

of Ranjít Singh's Governors built the best flight now to be seen. The Mahárájá was building yet another temple on the river bank opposite Shérgarhí, which was incomplete at the time of our visit.

SUNDAY, *June 26th.*—In the afternoon we went down by boat to the Mánas Bal Lake, about three hours' voyage. As one passes down the river, the view of the Harmukh Mountain is magnificent. The highest peak has some vast precipices; the snow glitters on the granite rocks, and the mountain towers up, massive and imposing—king of all the mountains that surround the Vale of Kashmír! As we neared the Mánas Bal, the greater Sindh stream joined the Vítastá. The valley of this river, lying, as it does, between the mountains of Gratawat and Séjahá, and near the base of Harmukh, must be very fine. At the junction of the Sindh and the Vítastá, there runs off the Narú Channel, which carries away much of the superfluous water of the latter.

Then passing through the Mánas Bal at the foot of the little hill Aháténg, we pitched our tents in the plane grove at one end, and had from the rising ground near a beautiful view of the Khágan snowy range. The highest peak is called Bijlí Sir, or the Peak of Lightning. It stood out grandly against the glowing sky. This was the best sight we had of these mountains.

Before reaching the Mánas Bal, we were met by Díwán Kanhayyá, the chief official of this part of the valley.

MONDAY, *June 27th.*—We started early in the morning for the Wúlar Lake, but before starting I examined the

surroundings of our encampment. It had been a terraced grove in the Imperial times, and was situated at the base of the Gratawat Hill. The plane trees were fine and in good preservation.

The Aháténg Hill is covered with wild apricot trees, and when these are in blossom the reflection on the lake must be beautiful. At the base are the lime quarries of the Kashmír Valley. The place is called Saifapúr, and the quarries Kúnda Bal. Further on there are the terraces and other remains of a garden made by the Emperor Jaháng'ír, watered by an irrigation channel brought from some distance from the Sindh River. From this channel there is an escape, through which the water, falling into the lake, looks like a cascade. The reflection of this on the surface of the lake is curious, as the water then seems to be rushing upwards.

The Mánas Bal may be described on the whole as a pretty little lake with clear and transparent water.

Thence we went by water to the Walar Lake, about two hours' voyage, passing by the Maháráj á's pony stud at Hájan, where there may have been as many as 150 ponies—a goodly lot. Many of them were of the Yárkand and Tibet breeds, which in some cases had been mixed with the Kashmírí. The real Kashmírí ponies were not numerous, that breed not being a very good one. Kashmírí ponies may be active and enduring, but they are thin, weedy, and narrow-chested, and very unlike what one would expect of hill ponies, and the Maháráj á seemed to be desirous of improving them by procuring stallions from Yárkand and Ladákh. He had a great

number of such studs, containing in all about 4,000 or 5,000 ponies, or even more. They were employed in the carriage of baggage and material for troops, and in the conveyance of grain, as the Mahárájá received many payments in kind. The best ponies are, however, bred not in the neighbourhood of the Walar Lake, but in the eastern *parganas* of Dachhinpárá (Islámábád) and Ular (Wántípúr). They abound everywhere, and with the river form the sole means of carriage to the people, there not being such a thing as a wheeled vehicle, or a camel, in the Kashmír Valley.

We then entered the Walar Lake, the surface of the water being beautifully diversified by the *singhárá* nuts already described. After a short time we came to the island, where we stopped to breakfast. It is beautifully situated, but the ground is nearly all under water and swampy, and that detracts utterly from its pleasantness. There are ruins of a Hindú temple of the same era as the others I have mentioned. Its floor being supported by stones, is dry, and the building evidently had the usual ornamentation. There are also the remains of a mosque built by Sultán Zainu'l-'ábidín.

After breakfast we proceeded onwards, the boatmen being anxious to get across the lake before noon, as after that time of the day they fear wind. When we got into the centre of the lake, the expanse of transparent water looked very fine, for it is ten miles long and about six broad. On three sides it is surrounded by hills, rising straight up from the edge, and overtopped by snowy mountains, among which, of course,

Harmukh stands conspicuous, and after him Sringabal.

Crossing the lake from the island in about two hours, we landed at the foot of a fine projecting hilly promontory, known by the name of Bábá Shakaru'ddín, so called after the shrine at the top. The ascent to this takes about three-quarters of an hour on horseback. There is nothing remarkable in it, but it commands a prospect of the entire lake, and the mountains beyond, of which I took a sketch, and also one of the best general views of the Kashmír Valley.

Descending in the evening I took a bath in the lake, and found that the water was not cold. Our tents were pitched for the night on the water's edge in the bay under the promontory in a capital position. Those to the north and south of it are bad for this purpose. The weather was quiet, but during the night little waves arose. The boatmen have many stories about the violence of the lake when disturbed by wind or storm. And it is said that Ranjít Singh and his sister narrowly escaped drowning once, when he insisted on crossing it in the afternoon. It seems to be "*fluctibus et fremitu assurgens marino.*"

In the north-west corner of the lake, there opens up a long valley, which is interesting as being the road to Gilgit and Skardú.

On the whole I consider that the Walar Lake would be a first class attraction in any country. Its reflections are sometimes fine, but they are lost whenever the surface is ruffled by wind, which is very often. In this

respect it is inferior to that of Srínagar, where the reflections are almost always lovely.

Tuesday, *June 28th.*—Early in the morning, which was fine though misty, we started by boat for Sópúr, having parted from Díwán Kanhayyá, whose jurisdiction ended at the lake. Sópúr is on the Vítastá, but the channels, which are a continuation of the Walar Lake enables one to reach it by water. It is the principal place in that part of the valley, and was then the head-quarters of Colonel Bijai Singh, who commanded all the Maháráját's troops in Kashmír, including Skardú, and was also chief civil official in one of the divisions of Kashmír. Bijai Singh came to meet us in a boat about a mile out of Sópúr The town, which contains some 1,500 houses, is prettily situated on both sides of the river, the two parts being connected by a bridge of the usual style. There is a small fort, and a building of rather nice proportions had recently been erected for the accommodation of visitors. There were not more than three companies of Infantry in the place, and these were paraded for our inspection, but they did not look well. They belonged, if I remember rightly, to the Súraj Paltan, and were nearly all Rájpúts. Their muskets were of the old flint kind.

We did not stop at Sópúr, but went on to Báramúla, Bijai Singh going with us in the boat. I talked to him nearly all the way. He was a native of Aknúr, where the Chináb debouches from the hills on to the plains, and a Rájpút of good family. He was very tall and had both his arms partly disabled from wounds. He said

he had been thirty-five years continuously in the service of Guláb Singh, and had risen to his present position from the rank of an ordinary *sipáhí* (sepoy). He had served in various military capacities at Lahore, and had been a *kárdár* or civil official, had been in the expeditions against Chilás beyond the Indus, had commanded in the latest expeditions undertaken by the Maháráját against Gilgit, and was to command in one then being contemplated. He also said that he generally had some twelve Regiments, ranging each from 500 to 800 in strength, in Kashmír and Skardú. Two of them were his own, that is, he was specially commander of them. In his military capacity he was independent of Wazír Pannún, but subordinate to him in his civil capacity.

As we went on we passed by the junction of the River Pohrú with the Vítastá. This point is a depot for timber, chiefly cedar, which the Pohrú brings down from the hills north-west of Kashmír.

We next reached Báramúla, where the Vítastá issues from the valley. This town, which has no beauty to recommend it, has about 800 houses, and a small Sikh fort. There are also the usual Kashmír manufactures and the remains of a terrace; also a bridge of the usual style over the river. Its piers are low, and the water rushes by them with great velocity. I went down half a mile below the town, to observe how the river became hemmed in by the hills and no longer navigable owing to rapids.

There is a kind of lime, called *gach*, obtained from the hills near Báramúla, valued for its whiteness, and used for whitewashing interiors of houses, the *pápier máché* manufactures, and the like. From this place Bijai Singh returned to Sópúr.

In the afternoon we started on horseback for the Gulmarg. Immediately after leaving Báramúla the road began to ascend towards the hills on the south side of the valley, and soon we began to enjoy a beautiful view of the Walar Lake and the western end of the valley. There were splendid cloud effects over the landscape, but the Khágan Ranges stood out clear against a sky that was reddening for the approaching evening.

All around us and in the spurs of the Pantsál Range there was an abundance of cedar trees, but they were all small. As the hill sides were black with cedar forests, I had hoped to see some fine specimens of this most noble, picturesque, useful and interesting tree; but in this I was disappointed, for the trees were mostly young, and those of a greater age seemed stunted. We could also see in the distance to the west three hills famous for their cedar forests, and in this direction there towered up as well the noble mountain of Káj Nág with its snowy peaks. Above the cedar woods again in our immediate neighbourhood there rose the Apharwat Mountain, from the top of which the snow tapered down in long stripes along ravines covered with firs on either side, gleaming white in the afternoon light. Looking to the Walar Lake, to the lower part of the

valley with the Vítastá winding through it, to the distant Khágan Range, to the mountains of Káj Nág and Apharwat in the middle distance, to the cedar forests in the foreground, this point proved to be among the most picturesque we had seen in the valley.

We crossed several streams, and found that the Mahárájá's people had improved the road for us in numerous places, by cutting down jungle, smoothing irregularities, and running up temporary wooden bridges. We also passed several villages and shrines of the usual Kashmír style, beautifully situated. As we neared the foot of the Apharwat Hill we left the cedar region and came to the upright fir, the change becoming especially perceptible in the last valley we crossed. After this there commenced a sharp ascent through a fir forest gloomy with the shades of evening, and about half an hour after sunset we reached a tableland, high up amidst the forest, called Bápam Ríshí, where we halted for the night.

We had started at four o'clock from Báramúla, the distance thence to Bápam Ríshí being about 13 miles. The ride was a delightful one, for the road was fair, though hilly. The climate at Bápam Ríshí was coldish, and we enjoyed a bonfire that evening outside the tents. The place has some celebrity from being the shrine of a Ríshí saint, named Bábá Payámu'ddín Ríshí, which when abbreviated—so the natives say—becomes Bápam Ríshí. His tomb has some capital wood carving on the outside wall or screen, with a kind of star design.

There are no inhabitants beside the Ríshí ascetics, who have nice wooden houses and a large kitchen, where they used to feed travellers and pilgrims; but they were rather down in the world just then, as they only enjoyed a portion of the assignment of revenue they had under former rulers.

WEDNESDAY, *June 29th.*—The morning was fine, and we had a fine view of the northern snowy peaks of the valley in the Ladákh direction, but as the sun rose they became obscured in mist. One of them, which I could not, however, identify was a noble fellow.

We commenced a tolerably easy ascent through fir forests, and after about two miles we came upon beautiful undulating pastures, running south and north. Then turning a corner we came upon another immense pasture running east and west, and found ourselves on the famous Gulmarg. It is an undulating meadow on the top of a spur of the Apharwat Mountain, about half a mile in average breadth and three miles in length. Immediately above it is a fir forest, and above that the snows of Apharwat, the tapering effect of which I have already mentioned. The side of the hill is fine, and its upper outline, though covered with snow, is wanting in variety, being one long gentle bend, thus :—



Gulmarg means the Flowery Mead, *marg* being a common term meaning an upland meadow among the

hills, where the Gújars pasture their herds and flocks. This particular *marg* is famous for its flowers, and as the snow clears off in the beginning of May the whole surface becomes rich red and crimson with them. They seem to attain their bloom underneath the snow and display their glory immediately it melts. We were told by one man that he had broken off pieces of snow and found the flowers already in bloom beneath it! They disappear, however, in two or three weeks, partly because they die, and partly because animals eat them up. When we were there the grass was very rich, and there were plenty of white and yellow flowers, but no red ones; in places, indeed, the colour of the herbage appeared to be entirely yellow or white. There were also many purple flowers scattered about, and we heard that in Autumn the whole ground becomes purple. There were but few wild roses and, I believe, not any daisies. The grazing ground is, we were told, the richest in all Kashmír, which is saying a great deal for it, and is particularly good for cows. The Gulmarg and the Sónamarg in the hills beyond the opposite side of the valley are considered the two best *margs* in Kashmír. The former is reserved for the Maháráját's ponies. From the meadows there is a beautiful view of the Hills Hundi Bal, so called from the plant *hund* (*chicorium intybus ?*), and Krála Sangar, or Potter's Hill, so named from a legend as to a flood in the Walar Lake which destroyed a city on its banks, a potter, who climbed to this height, being the only person who escaped.

When we came to the meadows about nine o'clock, the snow looked beautiful on all the mountains, but soon after ten clouds obscured them, and occasionally there was rain. The atmosphere was damp and chilly. In the afternoon—the clouds clearing off—I went to the high ground at the eastern extremity of the meadow to sketch the Fírózpúr Pass, which may be described as the central pass leading out of the valley to the south. It lies between the Pír Pantsál and Báramúla Passes, and goes by the Tósha Maidán Mountain on to Púnchh. It is called after the village of Fírózpúr situated in the valley at its mouth, where there is, we were told, a tower. It looked very well, and down the bottom of it there ran what was a glacier of snow in the upper part and a rivulet in the lower. The snowy heights of Krála Sangar and Hundi Bal also looked well, their bases covered with firs. I could make out the red coloured earth of the former, and thought it, as a subject, one of the finest studies of snow and firs, brought into immediate juxtaposition, which I had seen in the valley. Towards the end my sketching was interrupted by a shower, for which, however, I was compensated by the sight of a glorious rainbow afterwards.

The night was damp and chilly, and we again enjoyed a bonfire outside the tents. The altitude of the Gulmarg, being about 3,000 feet above the valley, accounts for the coldness of the climate. It is close to the snow in summer and is itself covered with it for more than half the year. At the Pádsháh Bágh, where we pitched, they say, and it is extremely probable, that the Em-

peror Jahángír stayed for several days. A small brook runs through the centre of the meadows, on which it is said that the Emperor had a boat, but I should doubt the story. It should be added that the trees round about the Gulmarg are all upright firs, and that there are no cedars.

Díwán Kanhayyá, mentioned before, sent his son up to the *marg* to meet us.

THURSDAY, *June 30th.*—The morning was fine, and we descended by the La'lpúr road to the valley, and saw the Fírózpúr village in the distance. We passed a low hill called Póshkar, on the top of which one of Captain Montgomerie's survey parties was pitched; also a similar hill with a small fort at the top called La'l Khán's Kila'. In the distance, too, we saw a small hill rising in the plain, at the top of which there is a shrine called Bábá Hanafu'ddín.

The road was a gradual descent with nothing remarkable about it, and approaching the village of La'lpúr we saw its *karéwa*, at the corner of which there was a solitary cedar of large proportions. On nearing the village of Patan and its *karéwa*, we passed by some fine Hindú ruins similar to those already described. One fine pile of masonry survives, which I take to have been the sanctum of a temple. From the stones and marks of foundations, there must have been an extensive set of buildings here. The ruins are massive and imposing, and give one the idea of having been built at a time when there were giants upon the earth.

e.g., we passed this day by the Udsur Karéwa, and Nau Nagar Karéwa.

WEDNESDAY, *June 22nd.*—The morning was wet; nevertheless we went on board the boat at five, and the rain did not matter, as it was well covered. We passed by the small town of Pánpúr, where there is a bridge over the river. We saw also the Khánpúr Karéwa, and another fine one called the Kang or Za'frán, *i.e.*, Saffron, Karéwa, as it is the only place in Kashmír which produces saffron, and that of capital quality.

Winding under the foot of the Zébanwan Hill we came in sight of the Takht-i-Sulaimán, the purple rocky hill which overlooks Srínagar. About this time the rain ceased and the sky partially cleared, and then the Harí Parbat, a fort of Srínagar, came in sight, the distance from which was greater than it seemed, as the course of the river was tortuous. Here I had to leave our boat and enter one sent by Wazír Pannún, the Governor of Kashmír. After proceeding about a mile I met the Governor himself, who came in another boat, which he left to enter into mine. He was by caste a Thákur of Jammún, and not a handsome man.

Shortly after this we approached, on the eastern side of the City of Srínagar, the suburb where the Europeans chiefly reside. Here there was the Dévi Regiment of the Maháráját's service drawn up on the bank of the river under a line of poplar trees, the red uniforms being reflected on the water. A salute also was fired in our honour.

We reached Srínagar in four hours, a distance of

thirty miles by water from Wántípúr, and our party was accommodated in two little houses on the bank of the river. That assigned to me had once been occupied by the famous General Nicholson when he was on political deputation at Srínagar. It was situated in what was formerly a garden belonging to Harí Singh Nalwá, the great Sikh General and whilom Governor of Kashmír. For about half a mile houses of this kind line the bank, built by Mahárájá Guláb Singh for the accommodation of European visitors.

After breakfast I went to visit Major Becher, the political officer, and Captain Montgomerie, of the Trigonometrical Survey. The former was living in a very pretty house called the Shékh Bágh, constructed by Shékh Ghulám Muhayyu'ddín, a Governor of Kashmír under Ranjít Singh. On the way to it I passed through a magnificent avenue of poplars, about a mile long, planted fifty years previously by 'Atá Muhammad Khán, one of the Pathán Governors of Kashmír; the road in the centre having been used as a racecourse by the Patháns. The trees were then 80 feet high at the least, and the view up it, with the purple rocks of the Takht-i-Sulaimán at the end very pretty; but, though fine, it will not bear comparison with the great poplar avenues of Northern Italy.

In the afternoon I went out on the river in a *parinda*, or flying boat, placed at our disposal by the Mahárájá. There are seven bridges over the river within the limits of the city; three above it, viz.:—those at Islámábád, Bijbihára, and Pánpúr already mentioned; and three

were first melted and fused. A piece of the required weight was then separated, made as nearly round as a rough hand could make it, and struck with a hammer over a die! Thus was a Rupee, worth about 10 annas of the East India Company's money, produced! *

After watching this we went to see the *papier máché* work made. Over a wooden framework are laid in layers strip after strip of paper gummed together, and over this some *gach*, the white cement already mentioned as being brought from Báramúla. The whole is then put out in the sun to dry. It is now *papier máché*, and when quite dry is taken off the framework, and then painted in colours, generally with floral devices. The coloured surface is finally touched up with gold paint and the thing is complete.† In this manner inkstands after the native fashion, and cigar writing cases after the English fashion, are made. The brushes used for painting are made of cat's hair.

After seeing this I went to sketch the bridge and the shrine of Sháh Hamadán already mentioned.

Towards sunset it came on to thunder, blow and rain, and though I had intended to start that evening by boat for Islámábád, I could not get off till ten o'clock. Thus was passed my last day at the Capital of Kashmír.

The Wazír had provided the most comfortable of

* Precisely the same process is followed to this day at the Patiálá and other mints of the native states of the Panjáb.

† This explanation differs somewhat from the usual one, which will be found in the introduction.

boats for me, in which I dined and slept most pleasantly. During the night it proceeded up stream, generally by dragging, and at daybreak I found myself near Wántípúr. I left the party, with whom I had travelled so far, at Srínagar, and returned alone to the plains.

SUNDAY, *July 3rd.*—I spent the whole day in the boat, the motion of which was easy, so that I could read and write perfectly well. It was a lovely day, and the hills all round the valley were white and azure.

I arrived at Islámábád by four in the afternoon, having started at ten the previous night. That evening I rode on to Lúkhbawan, about nine miles on the Vérnág road. The hills of Amarnáth, of the Wardwan Valley, and of the Kishtwár Range could be far better seen than from Islámábád. In fact, the afternoon was peculiarly splendid, and the recollection of the atmospheric effect on the landscape can never be effaced from my mind.

Passing over a rice country with a fair and rideable road I reached Lúkhbawan by nightfall and slept there that night. The British *akhbár-navís* or news-writer, and Bholá Náth, the Kótwál of Srínagar, had accompanied me so far, and I spent the evening in talking to the former about Kashmír affairs. Among the things he showed me was a copy of the agreements entered into between Guláb Singh and the British Resident for the good government of Kashmír. It would indeed have been well for the valley if these had always been acted up to.

MONDAY, *July 4th.*—Early in the morning I marched

time of Sikandar, the Iconoclast, and was improved by the Emperor Sháh Jahán, after whose time it fell into decay, till it was repaired by Ranjít Singh's Governor, Shékh Ghulám Muhayyu'ddin. Of late years, however, it had again fallen into disrepair. The material is grey stone near the foundation, and the rest brick, but the architecture is utterly dissimilar from that of the principal mosques in the cities of Upper India. It had originally two minarets of the ordinary shape. These do not now exist, but it has four wooden pointed pinacles of the usual Kashmírí fashion. The principal gateway has beautiful cedar pillars, some 50 or 60 feet high, with pedestals of polished black stone, and the principal place of prayer has similar pedestals. So have the long cloisters inside the quadrangle. The priests, though quite civil, had an excitable and fanatical appearance.

We now returned to the boats and went to the shop of Mukhta Sháh, the shawl dealer already mentioned, who gave us tea after the European style in a verandah commanding one of the prettiest river views in Srínagar. He showed us specimens of his shawls, which, though fine of course, were not so good as might have been expected. Thence we went to view his factory,—a long room with a number of modern looms, at which men and boys were working. Upstairs we saw the patterns being made. The pattern is first drawn on paper; then a master workman puts it under some open thread-work, which is thus partially transparent, so that he can see it underneath. Then with needle and thread he works it on to the thread-work, which serves as a foundation. This

process requires skill and intelligence, but afterwards the operations are mechanical. Another man takes the pattern, and reads it out to others collected for the purpose:—so many red threads, so many blue, and so many yellow, and so on. They all write it down at the same time from his dictation. Thus, as it were, scores are written out, and placed before the workmen below, and each workman, looking at his score, works in the threads accordingly with his loom.

After this we returned homewards, admiring the reflection of the poplar groves on the river as we approached the European houses. During the afternoon I took a look at the Stone Mosque, a very large building of the time of the Emperor Jahángír, and said to have been built under orders of his wife Núr Jahán. The building has no architectural pretensions, and is used by the Maháráját as a granary.

THURSDAY, *June 23rd.*—The morning was fine, and in company with Captain Montgomerie I ascended the Takht-i-Sulaimán, by a sharp ascent in parts scarcely rideable. The hill is quite bare and destitute of water, consisting chiefly of reddish rocks and stones, which at a distance assume the hue of purple, but which have a variety of beautiful stains, and are often covered with a glossy moss, brown and green, as rich as Genoa velvet. At the top there is a conical-shaped Hindú temple of the same style, material and era as those I have already described. The top of the conical *sikrá* was doubtless handsome, but it was long ago lost, and has been replaced by the Maháráját with a mean little bit of brick

Panjáb to Vérnág, but he never reached the Pír Pantsál Pass and expired at Bahrámgul, truly a lovely spot to die in. At first his attendants talked of burying him at Rájaurí, but his wife, the famous Núr Jahán, objected, and he was carried back to Lahore, where the celebrated mausoleum at Sháhdara attests the place of his burial.

Close to this classic fountain the Mahárájá has built a small Hindú temple, and a devotee—a creature covered with ashes—sits at the water's edge. This may appear odd in a place made so much of by Muhammadans, but it is a just vicissitude; for, as its name implies, Vérnág was sacred to Hindús long before it was ever touched by the hand of a Muhammadan.

Immediately after breakfast I started to ascend to the ridge of the Bánihál Pass, which I reached in about two hours. There is nothing remarkable in this road, which is fair; but from the top one can see over the whole Kashmír Valley:—the lower end fading away in extreme distance, though the hills above Srínagar are clear enough. This view must be very imposing to a traveller approaching from the plains, and there is no such view to be had by any of the other approaches. The day was cloudless; indeed, I had not seen so cloudless a day since I had entered the Vale of Kashmír.

On the top of the Bánihál Pass I asked my last question of the news-writer regarding Kashmír, gave him a testimonial and dismissed him to Srínagar. I was then met by the *kárdár* of Bánihál.

[redacted] Bánihál route, being the direct line to Jámmún, [redacted] ordinarily open to European travellers, a prohibi-

tion having been imposed at the request of the Mahárájá. I, however, now returned to the plains by it, as I had been specially invited to do so by him; so I took one good look of the mountains before me, and was shown the tops of the Lunkót and Ladkha Dhár Mountains, over both of which I was told I must pass. Lunkót looked conical, and the Ladkha Dhár round-headed. I then realized the fact that I had a very stiff march before me.

I commenced to descend from the crest of the pass soon after noon by an easy road. Close on my right the Sundar Tab stood up handsomely, then the ridge of the Mahú Pass, and then a bold snowy hill called Bútal Pír. Leaving the large village of Bánihál on the left, after four or five miles I came to the village of Déógól, where there is a small halting-house built by the Mahárájá. After that the road winds along the steep wooded bank of the Bánihál stream; but as the stream descends much faster than the road, I found myself half way up the side of a very steep hill, where the road is nothing more than a narrow ledge, and the riding rather difficult. Some of the hill sides, too, though not rocky, are very precipitous. In this way I arrived by the evening at Manchhaláná, a picturesque village close to the roaring stream, where the road over the Mahú Pass joined that by which I had come.

The Bánihál valley is pretty well cultivated, the upper villages being occupied by Kashmírí Mírs, and the lower ones by the Thakkar caste. The climate is much the same as that of Kashmír.

Nearer to the spectator, there comes the lesser range of Gratawat, which has no snow on it, and at the foot of which there arises the little hill of Aháténg, marking the site of the Mánas Bal Lake. Over this there towers the snowy summit of Harmukh, nearly 17,000 feet high, and the highest mountain of all those visible in the immediate vicinity of the valley. Nearer again there comes the range of Séjahá, and then the beautiful hill, richly coloured with green grass and purple rocks, at the foot of which there sleeps the Srínagar Lake, and over which there rise grandly the rocky heights of Búrhas, partly covered with snow Then the eye falls on the hill of Zébanwan close to the Takht-i-Sulaimán, and then on to the hills of Wastarwan and Kamliwan, till it returns to the extreme eastern corner from which my description has started. Having thus noted what there is to be seen, I have only to add that the great hill of Nanga Parbat and the Ladákh Range are not seen from this point, and these form the only exceptions to the view.

As regards the champaign of the valley, one sees the whole place, with its varieties of broken hilly ground in the elevated *karéwa* plateaux, its rich plains of cultivation, and its extensive swamps covered with green reedy grass, and looking from a distance exquisitely green. As to water, one sees the Vítastá winding through plane groves, poplar avenues, and villages, with serpentine meanderings for about eighty miles, from a point where it passes by Islámábád to its exit near Báramúla. Near its banks on either side, the waters, overflowing or escap-

ing, form the swamps already mentioned. The city of Srínagar lying stretched out at our feet, has no particular beauty; no spires, no minarets to break the mass of architecture, but the prevailing red and purple colour forms a delightful contrast to the green of the wide landscape. The windings of the river, near, in, and about it, are beautiful, and the overflowings of the waters of the lake and river all round it impart to it a Venetian aspect. On the north-west side of the City, the rocky citadel, Harí Parbat, rising out of the plain to about 250 feet and crowned by a fort, forms a capital object. Lastly, the Srínagar Lake, of placid surface, reflecting the form and colour of every object in earth, sky, or mountain, lies immediately beneath us. To the north it is overhung by the green and purple hills already mentioned; on the other sides it has no regular banks, but adjoins a level plain, or else merges into channels and swamps innumerable. The latter feature is no doubt a drawback to the lake when viewed from this point; but from the low sides, the mingling of the water with shrubs and plants and floating gardens, about which more hereafter, has, under certain atmospheric conditions a peculiar and fairy-like aspect.

Over the whole landscape the atmospheric effect was the finest imaginable. Sometimes the sky would be deep azure; sometimes near the horizon it melted into the faintest blues; often it was dark with stormy clouds, and again fleecy vapours gracefully obscured some of the mountains or broke the outlines of others. All these effects were seen simultaneously, because with such a

pension bridge of ropes, fastened to the banks by wooden stanchions. From these ropes, by means of strong pliable twigs, many in number, is suspended a seat, to which either a man or article is firmly fastened, and then the seat and its contents are rapidly drawn across by ropes. These ropes are generally of grass, but whenever a person of any consequence crosses, ropes of a kind of hemp (*san : hibiscus cannabinus*) are added. My party crossed quite easily, each person taking about a minute and a half. No ponies, however, or animals were sent over with us. The Chináb here may be a hundred yards broad, and is very deep in July, when I crossed. Its vast volume of yellowish muddy water dashes along tremendously; sometimes eddying in whirlpools, and sometimes raging against lofty stones in the bed.

Immediately after crossing the Chináb, I set out for Bilaut by a road that began to ascend at once up the side of the opposing range. About here commenced a difference in the vegetation. Plantains and mangoes, unknown in Kashmír, abounded; apples were raised with difficulty, and that only in the Mahárájá's gardens. The villages mostly belong to the Thakkars, and seem better cared for than in Kashmír. The ascent being sharp, I soon began to get a fine view of the valley of the Chináb, and of the Lunkót Range, which, though bare of snow, was yet very steep and imposing. As we neared Bilaut we got glimpses of the snowy ranges beyond and higher than the Lunkót Range.

About sunset we reached the village of Bilaut, remarkable for nothing save the redness of its soil, which

tinges all the water. It lies at the foot of the great Ladkha Dhár Mountain, and contains four unimportant cedar trees, which were planted some time ago, and under which I encamped. Being a thousand feet or more above the Chináb, the climate of the village is cool and pleasant. In the early night the moon rose and lighted up the mountain scene.

WEDNESDAY, *July 6th.*—Early in the morning I started to ascend the Ladkha Dhár. The ascent is sharp, passing through forests of the upright fir. The trees were not in a good state. Many were dead and others had been burnt up, for here, as elsewhere in the hills, the people burn the grass in order to make the young sprouts grow, and the trees that stand on the ground get burnt also. As the crest was approached, the view of the mountains on the opposite side of the Chináb became more and more extensive. One after the other the snowy hills round Kashmír became apparent. All this was towards the north. Eastwards I began to get a view of beautiful snowy peaks of the ranges towards Chambá, and also of some other very distant ones in the same direction, which may have belonged to the great Brahmá Peaks, some of the finest of the Himálayan snowy ranges, but the people about me could not give me any information on the point.

After ascending for about six miles I reached the little village of Larú Lárí, and after that found myself on the top of the Ladkha Dhár. Along the top there was for about ten or twelve miles a nearly level pasturage ground, where Gújars graze their flocks and herds,

being about three miles in circumference. There is a good deal of garden ground between it and the rock, where the fort now is. Around the Harí Parbat Hill, the ground on two sides—one towards the river, and the other towards the lake and its channels—is swampy; and on the third there is the City, which is already very difficult for the passage of troops, and might be rendered still more so by the destruction of the bridges, and is not itself accessible except by water. The fourth side leads to the little Sindh River, and the road to Ladákh. There the ground is good and passable, but a short cut or channel would cause the waters of the lake and the swamps of the river to mingle. Thus this fort is at present greatly surrounded by water, and might be rendered almost entirely so, and within the wall at the base of the hill there is plenty of cultivated or culturable ground and good water; so that the assailants could not well get near the fort, while the occupants could support themselves for an indefinite period.

We then rode home through the city, and after breakfast I went out in a boat to see the Srínagar Lake and its environs. Passing through the channels above-mentioned, we observed the floating gardens for which it is famous. Rafters are bound together by grass ropes, earth is placed over them, melons and some kinds of vegetables are sown, and the whole placed on the water. These gardens are very numerous and of various sizes, extending for miles over the city side of the lake. All the melons of Srínagar are produced in this way. Thieves frequently steal the gardens, the abstraction of

them being easy. We also observed the *singhárá* or water-nut (*trapa bispinosa*), which has a beautiful leaf, sometimes green, brown, or red, with a long winding stalk like a chain. It is largely eaten by Hindús on fast days, and exported. It grows on all the Kashmír lakes, and the Mahárájá derives a considerable revenue from it. The lilies, too, claimed notice. One is the white lily called *nílófar kámarí*, or lily of the moon, (*nymphæa alba*), whose flower is white, and which comes out at night, closing when the sun shines by day. Another is the *nílófar shamsí*, or lily of the sun, (*nymphæa sp.*), whose flower is red or purple, and which closes at night, opening to the sunlight. This variety has a broad and bluish-green leaf. The surface of a large portion of the lake is covered with these leaves. There were no flowers out when we saw the lake, as they do not come out till the end of the summer, and then the effect is doubtless beautiful. We further noticed a kind of water-grass, which is given to the cows to sweeten the milk, called *kharú* (*picrorhyza kurrooa*), which has a yellow flower. Towards the centre the water of the lake becomes disencumbered of weeds and plants, and is clear and placid.

On the lake, as on the river, we saw numerous boats plying, full of Kashmíris. These were all pleasure parties, large and small, bound on excursions, which I may here observe, the Kashmíris seem immensely to appreciate.

Near the eastern bay of the lake, called the Gugrí Pal, on a spur of the hills, is the ruin of a house built

As I went on, the clouds began to gather, and to throw the nearer parts of the landscape into black gloom. The thunder, too, began to roll, and then I saw one of the finest storm effects I have ever seen in the hills. Near me the valley of Lándar was in the deepest gloom, and looked infinitely deep; above it the great Trikúti Dévi was partly darkened with shadow, and partly obscured by the falling rain. All this while the snowy peaks of Kashmír, were exquisitely lit up by gleams of distant sunshine; the nearer peaks glittered, and the light became softer and softer as the perspective of snow receded. The distant peaks were not only light, but glittering; the nearer hills were not only dark but black with gloom: the contrast was intense. I had not looked on this view long, before it began to rain around me, and I had rather a wet march to Chárgal, about three miles on, where there was a wooden hut, in which I breakfasted by the fireside. At this point there are a number of the upright fir trees, and the spot is rather pretty.

After breakfast I marched to Súngalwan about eight miles on, the road running along the top of the plateau. Here there is a *báolí* or reservoir of drinking water in stone, erected by the Mahárájá. There are also some rude stone figures of Hindú divinities, but the masonry is common. Mahárájá Guláb Singh stayed here in camp for some time for the benefit of the air.

At Súngalwan my party changed men and horses, and I went on in a hill sedan. It was now about noon, and the climate so far had been very pleasant, but as I

descended rapidly down a tolerably sharp descent in the side of the great hill, an increase of warmth began to be felt. There was nothing remarkable in the view, except the Three-peaked Dévi, nor did I pass by any place of consequence on the road. There were not many trees except the *chír* firs. Thus I went on until near sunset, when I came to a *báolí*, called after Udham Singh, a near relative of the Maháráját Gulúb Singh, who had built it. From this point I could see a broad valley intersected by a rocky stream, which divided it into the two principal subsidiary valleys, one that of Kiranchí, the other Udhampúr. In the distance, too, a small hill fort named Kótlí was visible. It is through Kiranchí that lower road, which I have already mentioned as running along the foot of the Ladkha Dhár passes. The consequence of that place has much diminished since the establishment of Udhampúr, which is intended to be made the capital of the whole valley.

At Udham Singh's *báolí*, I was met by the eldest son of Wazír Zóráwar, who had been sent on from Jammún to meet me. He was a nice-looking, well-dressed, much-bejewelled, gentlemanly man of about 25 years of age, and had a considerable retinue. He mounted me on a beautiful Ladákhí pony, and we descended down a sharp stony road to Udhampúr. By this time the climate had quite changed, and the bright evening was very hot. I found Udhampúr to be a newly built place, the *bázár* being laid out broad and straight. As I entered it the evening was closing in, and the people were beginning to illuminate in honour of my arrival!

The young *wazír* conducted me to a broad square place with green turf, a fine *banyan* tree, and a tank for rain water close by. Here I was presented with cherries almost fresh from Kashmír, and with dried apricots and currants from Kishtwár, the latter place being within the *wazír's* jurisdiction. After the customary compliments were over I was glad to change my warm clothes, which had been so useful that very morning, for white clothing.

Udhampúr is a very pretty place, the hills all round—Three-peaked Dévi, Ladkha Dhár, Séójadar, the low hills, &c., looking very well. The climate, though hot, is cooler than that of the plains, and the place is said to be healthy.

This day I had marched about 33 miles, having been on the move for fourteen hours.

THURSDAY, *July 7th.*—My intention had been to proceed in my sedan chair by torchlight during Wednesday night, but a storm of wind and rain prevented me. However, early about 2 A.M. I got off, though the weather was still threatening. The road was rough and jarring, and I soon came to a range of low hills, after crossing a small stream. The road up these was extremely steep and stony, and there were several regular flights of stone steps constructed along it. However, the top was soon reached, where there was a *báolí* constructed by a private individual. From this there was a nice view of the Udhampúr Valley, and the hills passed over the day before. I then descended again by a very long flight of steps—sometimes solidly con-

structed, though roughly, and sometimes formed on the grey sandstone of the rocks. These works were taken in hand by Rájá Dhyán Singh, the celebrated brother of Maháráját Gulább Singh, and had subsequently been added to by Wazír Zóráwar. Then, after a considerable descent, I came to rather a large stream, which, if at all swollen by rain—as is often the case in July—would prove a formidable obstacle; but although showers had been going about, there was not then enough water in it to be troublesome. Again ascending, I soon came to the village of Dhansál, about half way between Udhampúr and Jammún. After that, passing by one or two more small streams, I got into an extremly rough country, formed chiefly of grey sandstone. The road was often hewn through the rock, and frequently consisted of steps. The marching was troublesome, and by this time the day was becoming very hot. A more barren, rocky, Salvator Rosa style of country one does not often see. Here and there, where there might be a little soil, one found a small tank to catch rain water, and a *banyan* tree at its side. In this way I got to Mán Taláo, a tank a little larger than usual, with a quantity of water lilies in it, and a shady *banyan* over it. Having thus marched over a stiff twenty miles, either on foot, pony-back, or in a sedan, and it being now noon, I stopped to dress and have breakfast. From here I had a complete view of the Taví River, and the town of Jammún.

After breakfast I went on in the sedan, with the young *wazír*, who had accompanied me all the time with his retinue from Udhampúr to Nagrótá, the native

village of Wazír Pannún of Kashmír. Here I was met by Díwán Kirpá Rám, son of the then Prime Minister Jwálá Sahái, on an elephant. I mounted the *hauda* with the young Díwán, and we proceeded towards Jammún. I had seen Jammún three times before, in 1853, 1854, and 1858. The town stands on a precipitous bank of the Taví River about 300 feet high. On that side the ground is stony, and on the land side the approach passes through a dense jungle, which is kept up for purposes of defence. It would be commanded from a hill on the opposite side of the river, but that is crowned by the Bhau Fort, which has a pretty strong situation. This again, however, could probably be commanded by some hills in the rear. The Taví is not a large river, but its floods have formed for themselves a broad shingly bed over lands that were once gardens. The hills round Jammún are pretty, and the situation of the town is highly picturesque. Indeed, the view from the fort—the city and river, with Three-peaked Dévi and Ladkha Dhár in the distance—forms a first rate subject, and I once sketched it. The palace and town have nothing remarkable about them in point of architecture. When, however, in the winter a sporting expedition issues from it, the gay cavalcade—men, horses, elephants—with the surrounding scenery make an extremely pretty sight.

Near the town Rájá Móti Singh of Púnchh, whose officials were so civil to me on the road to Kashmír, met me also on an elephant, and by the time we reached the gates the cavalcade was considerable. I was con-

ducted to the cantonment at one end of the town, where I was put up. In the middle of it there was a large enclosure, like a *saráí*, but clean and nice, and in the centre a *báradarí*. Outside the gate I found two or three Companies of Infantry drawn up, and two guns to fire a salute. By this time the climate felt like the ordinary heat of the Indian summer.

In the evening I went to pay my respects to the Mahárájá, who received me in a separate Hall of Audience, built in the large courtyard outside the palace. I had seen him several times before—once at Jammún, when I went up as a private visitor in 1853, and when he was heir apparent; once at Gujrát, when he paid a visit to Sir John [Lord] Lawrence, and I then had to go to meet him in my capacity as Secretary to the Government of the Panjáb; and once at the end of 1858, when Sir John Lawrence visited him as Mahárájá, at Jammún. I had consequently had many opportunities of conversing with him. He was at that time about 30 or 32 years of age. Handsome in face, with a very long moustache, and a mien indicating high birth. His figure was small, and his legs inclined to bend outwards, but he rode and shot well. On this occasion he received me *privately*, but even then he had a regiment out, and the guns saluted! His son, then a boy of about ten, and his principal officials were with him, and among them was Wazír Zóráwar. He was very kind and cordial, and I began by thanking him very warmly and sincerely for the marked kindness and attention I had received throughout my sojourn in his territories. He

said that he had ordered his officials to do all they could to assist me; on which I assured him that these kind orders had been most thoroughly obeyed, and that I was really indebted to each and all of them. I was careful to explain this, because they had really been most kind, and I knew they were anxious that I should tell the Mahárájá so. Then he asked me point blank in what condition I had found Kashmír, and what I thought of its administration. These questions I could not, of course, answer exactly in such company, but I tried to hint delicately that, like all other places, Kashmír would benefit by increased care. The Mahárájá said that he was conscious of many defects, and that as soon as he had leisure from affairs at Jammún he would go to Kashmír himself and introduce several reforms; adding, that he felt himself responsible to God for the care of his people! He then went on to say that Kashmír's population did not increase as much as he had hoped, that many of its people had emigrated, and that much culturable land was lying waste. I told him about the herons destroying the plane trees in the gardens about the Srínagar Lake, and he said he would take care that it was prevented. I also told him of the destruction of Hindú ruins, as at Pándrénthan, and this, he said, he would strictly forbid. I asked whether Srínagar City could not be drained and cleaned, and to this he answered, that the people did not appreciate conservancy, and that they would much prefer to be dirty than to be at the trouble of cleaning the place. Such is always the idea of a native ruler! He also said that there had

been much scarcity of rain a short time previously, but that still there was abundance in Kashmír. He spoke of the beauties of the Achhabal Gardens, and his wish to restore them. I told him I thought the restoration of such places would be very difficult, as requiring taste, skill and labour, and that the best way was to execute, cautiously, only such repairs as might be absolutely necessary. Speaking of Jahángír, who did so much for Kashmír, the Mahárájá told me that the Emperor did actually expire at Bahrámgul, which must indeed have been a beautiful place to die at! After some further conversation about the fruits and products of Kashmír we separated. The Mahárájá did not ask me about the war, which had then broken out between France and Austria, but his Minister Kirpá Rám did, and I explained the affair generally to him.

I returned to my quarters about 9 P.M., and found the evening hot. I received a visit from Shékh Saudágar, a native of Siálkót, but chief custodian of the political record office of the Mahárájá, and said to have much influence with his master. He was a quiet man, and very self-possessed.

FRIDAY, *July 8th.*—Early in the morning I went out on an elephant with Díwán Kirpá Rám, who talked a good deal about the former Governors of Kashmír—especially of Miyán Singh, and Shékh Imámu'ddín. Kirpá Rám himself was known to have been the best of them all. He said there was a great famine in the Sikh times, in which thousands of Kashmíris emigrated and the shawl manufacture suffered greatly, and that

the valley had by no means recovered from the shock, when the country was made over to Gulâb Singh. He also said that the records of his office would show a great revival of the shawl trade since then, and that there were now (in 1859) 6,000 families engaged in it.

After breakfast I went over to the palace to show my drawings to the Mahárájá, who seemed quite to understand them, and to follow the representation of the different places. He understood also the panoramic sketch I had taken from the Takht-i-Sulaimán, and said that he had been made aware of what I had been doing from the daily reports of my movements, which he had received from his officials. He then showed me some exquisite specimens of loom-made shawls—the very best that could be made. The difference between these and the ordinary Kashmír specimens was great. I was also shown some very fine shawls worked by the hand. The Mahárájá further showed me a new Hall of Audience, which he was building, and which I had seen when I was at Jammún before. I then returned to my quarters.

In the afternoon I went again to bid the Mahárájá farewell. He told me that he was endeavouring to improve the judicial system, and that he had doctors of Hindú and Muhammadan Law employed in the work. He also gave me an interesting account of his winter life in Kashmír, where he had spent two winters. He used, he said, to wear grass boots to protect his feet from the snow, sometimes living in a *hamám*, or

apartment with warm water all round, and sometimes carrying about his person a *kángrí*, or small case of charcoal fire. The Srínagar Lake was frozen nearly all over, and then the wild duck shooting had been capital—twenty birds falling to one shot. He also said that, though he was a native of the lower hills, the climate of the Valley had agreed with him. I wound up the interview by again expressing my great obligations to himself and his officials, and he replied that it gave him great satisfaction to be able to show civility to English officers; adding emphatically, that he wished to be considered in fidelity and loyalty as belonging to the English!

I then started in a palanquin for Gujránwálá, then within the limits of my own jurisdiction as Commissioner of Lahore.

I had thus spent only three days and nights on the journey between the Bánihál Pass and Jammún, travelling all the days and resting at night. This is as quick a journey as could be performed by a post courier, and I suppose no traveller ever did it more quickly. I was forced into this rapidity by the exigencies of my leave of absence, which obliged me to be within my own jurisdiction by the 8th July, and I was able to accomplish it only by the assistance I had received from the Mahárájá's officers.

The Bánihál Route is much shorter than the Pír Pantsál into Kashmír, but it is far inferior to it in interest, as it has only two points of great beauty; the summits of Lunkót and Ladka Dhár. In the neigh-

bourhood of the Chandra-Bhágá River, too, it is difficult and distressing to travellers.

Thus I went to Kashmír, saw the Valley, and came back again between the 8th of June and the 8th of July, 1859, during one month's leave of absence!

DIARY OF A JOURNEY

INTO

JAMMUN AND KASHMIR

BETWEEN 9th APRIL AND 5th MAY, 1871.

ITINERARY FROM LAHORE.

Sunday, 9th	April	Siálkót	66 miles.
Monday, 10th	„	Jammún	27 „
Tuesday, 11th	„	Dhansál	16 „
Wednesday, 12th	„	Kiranchí	13 „
Thursday, 13th	„	Mír	9 „
Friday, 14th	„	halt	—
Saturday, 15th	„	Lándar	8 „
Sunday, 16th	„	Rámban	17 „
Monday, 17th	„	Rámsú	12 „
Tuesday, 18th	„	halt	—
Wednesday, 19th	„	Bánihál	11 „
Thursday, 20th	„	Vérnág	10 „
Friday, 21st	„	Srínagar (boat and road) . .	52 „
Saturday, 22nd	„	Shálmár Gardens (boat) . .	10 „
Sunday, 23rd	„	Srínagar (boat) . . .	10 „
Monday, 24th	„	Shakaru'ddín's Shrine (boat) .	27 „
Tuesday, 25th	„	Srínagar (boat) . . .	27 „
Wednesday, 26th	„	Islámábád (boat) . . .	35 „
Thursday, 27th	„	halt	—
Friday, 28th	„	Bánihál	27 „
Saturday, 29th	„	Rámban	23 „

Sunday, 30th	April	Larú Lárí	14 miles.
Monday, 1st	May	Súngalwan	10 „
Tuesday, 2nd	„	Udhampúr	19 „
Wednesday, 3rd	„	Jammún	32 „
Thursday, 4th	„	halt	—
Friday, 5th	„	Lahore	93 „

The outward journey to Srínagar was effected by the stages usually adopted, and the homeward journey was substantially that followed on the previous occasion, but in a more leisurely manner.

Easter Sunday, *April 9th*, 1871.—I reached Lahore, by train from Allahabad shortly before daybreak, proceeded to join M.—, and then attended service at Church.

After church, Ghulám 'Alí Sháh, specially deputed by the Mahárájá of Jammún and Kashmír, came to see me. This native gentleman was high in the judicial service at Jammún, and had seen stirring times in the old Sikh days, as he had been in company with the Lawrences on various occasions. As might be expected, he had that quiet tact and good external demeanour which distinguishes men of his class in India.

In the evening we started from Lahore for Siálkót in the Mahárájá's carriage, and reached our destination, sixty odd miles off, by metalled road, at daybreak the following morning. There we met Díwán Kirpá Rám, the principal minister of the Mahárájá, who had charge of the revenue, political and general departments. I also saw his father, Jwálá Sahái, an old friend, and formerly Díwán to the Mahárájá Guláb Singh. He was still, though old and shaky, doing some work as *wazír*

of the country round Jammún, but had resigned the Díwánship in favour of his son.

MONDAY, *April 10th.*—We reached Jammún in the evening, driving in a carriage from Siálkót as before, but along an unmetalled road, in company with the Minister Kirpá Rám. The Miyán, or heir apparent, came out to meet us at the crossing over the River Taví, and the elephants and horsemen, as they crossed after sunset partly by torchlight, formed a pretty sight. The Mahárájá himself came out to meet us at the city gate.

We went straight to a new house on the river bank, and nothing particular happened that evening; the conversation with the Mahárájá being of a purely formal and complimentary character. I found the City of Jammún much enlarged since I had last seen it, several new streets having been built.

Close to our quarters there was a little house, wherein a "Professor Ruchwaldy, Hungarian Wizard" was accommodated. This gentleman had come in the hope that the Mahárájá would "order" an entertainment and performance. But His Highness having been recently cheated by some Italian impostors, did not fancy the Hungarian! The way in which strolling and roving European artistes victimize Native Chiefs is often very bad. This "Professor" begged me to recommend him to the Mahárájá, but I, of course, declined to do so.

TUESDAY, *April 11th.*—The early morning view from the verandah of our quarters was very pretty, over the steep banks of the river parted into rivulets in a rocky bed, on to the Bhau Fort opposite.

After breakfast I went to pay the Mahárájá a visit, which His Highness returned in the afternoon, but nothing particular passed at these interviews.

In the evening I went out with Díwán Kirpá Rám, on an elephant to see the view of the place from the river, whose steep bank crowned with buildings was finely reflected in the water. The Díwán spoke with some bitterness and indignation at his master having been suspected, by some sections of English opinion in India, of being accessory to the murder of Hayward, the traveller.*

M— and I went to dine in the Mahárájá's palace, and saw all the new rooms and decorations. We dined alone, and after dinner repaired to the courtyard where the Mahárájá received us. There was a display of fireworks, and a *nách* (dance).

At midnight we started in *bangalas*, a sort of *jhámpán* or sedan, borne by bearers from the Mahárájá's own establishment, for Dhansál. The road was very uneven, wild and rocky, but the night was cool.

WEDNESDAY, *April 12th.*— Soon after sunrise we arrived at Dhansál, and put up in a rest house belonging to the Mahárájá, and found the weather hot, but not oppressive. The surrounding scenery was not remarkable, excepting that we had a very fine and complete view of the Trikúti (Three-peaked) Dévi Mountain— truly a vast pile. Of the many views I have seen of that well-known hill, this is the best. Beyond it, in

* He was murdered in Yásín, under the orders of Mír Wali, son of Gaur Rahmán, ruler of Chitrál, in July, 1870.

the distance, a portion of the Kónsar snowy hills was visible.

M. — was not at all well this day, and so we did not set out for Kiranchí till the afternoon, and then in *jhánpáns*, descending to a stream with fine rocky banks. The road after this runs right up a hill, and then dips into a valley, and so on alternately to Kiranchí. The roadway was horribly rough and unpleasant. We reached Kiranchí at midnight, where the climate is apparently cool, but not at all cold. M.— went on nine miles to Mír during the night, being anxious to push on to a cool locality; but I stopped at Kiranchí to sleep in a small tent, intending to ride on to Mír in the morning.

The two first marches from Jammún to Kiranchí towards the Bánihál Pass are the worst in the whole route—rough, rocky, and hot! *

Thursday, *April* 13*th*.—I started before sunrise from Kiranchí on horseback, and found the road roughish, but not difficult. The weather was cloudy, and got cooler as I neared Kart on the crest of a range of hills. On reaching it, there was a fine view, despite clouds, and I could see right on to the snowy ranges to the south-east of Kashmír, and also on to the Ladkha Dhár Hills. From this point, which is the demarcation, virtually, between the lower hills and the main ranges—the boundary, in fact, between the montane and submontane regions—Mír village and halting house were clearly

* As far as Larú Lárí this route varies from the one previously described.

visible. From Kiranchí to Kart is about seven miles, and thence on to Mír halting house two miles.

The day was dark and rainy, and the climate now quite cool, and I changed cool clothing for warm. I was told that rain usually falls in the spring on the north side of the crest.

FRIDAY, *April 14th.*—The weather was still rainy, and we halted at Mír, as M. — was far from well.

In the afternoon the weather cleared, and I went out for a walk. Near sunset there was a fine distant view of the Kónsar Hills, with their three beautiful peaks, covered with evidently perpetual snow, and forming part of the south-east boundary of Kashmír.

I here observed the postal arrangements of the Mahárájá's Government on the Bánihál route. At every measured English mile there is a runner station or *chaukí*. The runners carry a daily mail, besides express packets frequently despatched; the postal line extending from Jammún to Srínagar. They go at a capital pace over all roads—often rough and steep ones—and in all weathers.

The bearers kindly furnished by the Mahárájá, as above-mentioned, to carry M. — were of his own establishment. We found that they were paid Rs. 10 a month, besides food, and came chiefly from the Chambá Hills. They were strong and efficient men.

SATURDAY, *April 15th.*—The weather had now cleared, and M. — was happily much better; so in the afternoon we marched for Lándar or Lundrí. The climate was now very cool, but still one could feel the sun. The

road was quite rideable for the first three miles, and along it we got our first good distant view of the Kónsar Hills, and then one of the Gulábgarh snowy group. Then there was a sharp and rough descent towards a stream, the rocks in the bed of which looked very well. After that we found a very sharp ascent up to Lundrí—a small fort with a rather picturesque fountain near it. We stopped inside the fort, which is situated near the spurs running off from the Ladkha Dhár Mountains all round us. The tops of these were tipped with snow, lumps of which were sent down to us to regale us at dinner.

Lundrí is somewhat shut in, nestling, as it were, in the bosom of the Ladkha Dhár Mountain, and I should think that in the middle of the day, its atmosphere must be close and confined. The climate, however, was represented to us as cold, and certainly that night it was so.

Sunday, *April 16th.*—Before daybreak we set out for Larú Lárí and Bilaut. The road was rough, with a smart ascent right up towards the ridge of the Ladkha Dhár. As we neared this the rocks and fir forests became very fine. At length we gained the crest and encountered a chilling blast fresh from the snowy regions.

From this crest, called Larú Lárí, the view both north and south was very remarkable. Looking northwards one could see the upper valley of the Chimáb towards its source, though not the river, as that lies so deep down in its bed. Here are extremely distant snows—those of Chambá—almost a hundred miles off, and there seemed

to be visible vast glaciers with a faint distant glittering, as the sun had not long risen. It was like a distant flash of electric light! Looking southwards, one saw right down into the shadowy depths of the Lándar Valley, and then straight on to the Trikúti Dévi, which reared up its three dark-purple peaks like a triple-headed monster. Beyond this were the low sub-montane hills, and the broad sandy bed of the Taví; then the steep banks of Jammún and its buildings, dimly visible in the early sunlight; and beyond them the interminable plains, forming an horizon line like that of the ocean. The double view, looking north and south, obtained merely by facing right-about, is quite first-rate as a spectacle.

The Brahmá Peaks stood up very fine, over-topping the intermediate snowy ranges, of which the Paristán was quite close, just across the Chináb Valley.

Near Larú Lárí there is a peak, which is about the highest point in the whole Ladkha Dhár Range. Like most of such points it has patches of snow all about it in spring; indeed, that day, there were patches all about Larú Lárí itself. Ascending this peak, which is the western extremity of the Ladkha Dhár, and therefore nearest to Kashmír, I got a really superb view of the Gulábgarh group of snowy hills, and of the Sundar Tab, overlooking the Bánihál Pass, and also of the Kónsar group with its three well-known snowy peaks, constituting on the whole one of the best snow views I have ever seen.*

* The former route is now rejoined.

After that we descended through a forest of *sárú*, or *sarai* trees (*abies Smithiana*) to Bilaut, where we found the climate warmer, though still cool.

In the afternoon we marched down to the valley of the Chináb—a long, but not unpleasant descent. There is here plenty of soil, and but little rock or stone, and on the whole it is the best stage for riding on the whole route. That day I was lent a capital Badakhsháni horse to ride. It proved to be one of the best animals of that sort that I ever bestrode.

From Larú Lárí a new road, then recently constructed, ran down to a new crossing over the Chináb. On my previous journey the river had to be crossed by a *chíká* bridge close to Rámban, but now it was spanned by a regular timber bridge four miles above that point. This bridge, however, was a crazy structure originally, and when we passed over it, already needed repairs!

As we approached the river, it seemed to wind along a narrow gorge-ravine of infinite depth. The water was of the most exquisite opaque blue-green, with reddish rocks overhanging it. Sometimes it rushed in white-waved, foaming, seething rapids; sometimes it settled and rested in deep dark pools. The river-bed was in profound shadow, and the snowy mountain tops were bathed in golden light from the setting sun. The mellow refulgence, and the shades *de profundis*, formed a remarkable contrast.

Across the river the road wound along the bank, and here and there it crossed, by small wooden bridges, over streamlets with cascades.

We reached Rámban by nightfall, and found the climate decidedly warmer than at Lundrí, but still cool. Bouquets from neighbouring gardens were presented us. I slept at an open window, lulled to sleep by the roaring river.

MONDAY, *April 17th.*—Early in the morning we started from Rámban for Rámsú, the Wátlándar of the former journal. The road for full four miles skirted the right bank of the Chináb, often uncomfortably near the precipitous edge, which made it unpleasant for riding. Gradually it got higher and higher above the river, which at length lay deep beneath us. We then turned away from the Chináb and followed the course of the Rámsú River,* the left bank of which was tremendously high and steep, and the road, though fairly well made, was still only a narrow ledge over precipices for some four miles, and rather giddy; so the bearers of M. —'s *jhánpán* had to be very careful and steady. Passing by a beautiful cascade we descended the river bed, which we crossed near another fine cascade by a fair wooden bridge. Here the river rested in a long pool of a sea-green colour overhung by trees, which I stopped to sketch.

After this point the river becomes one series of rapids and waterfalls for four miles. Here are rocks, foliage, rushing waters—models of the picturesque, reminding one forcibly of the hackneyed quotation: "stern and wild, meet nurse for a poetic child." The river here in fact forms one long picture gallery, full of countless "studies." That day the water was swollen by rain or snow in the

* The Bichlárí River of the maps.

upper hills, and was reddish in colour and very cold; and I selected one spot near Digdihól, as especially adapted for sketching, where the stream, passing under rocks, seemed as if it issued from a cave.

The old road from Wátlándar to Rámban used to cross over the Lunkót Hill, and did not pass near the river. When I came this way on my previous journey, the ascents and descents proved very tedious and distressing; but of recent years the Maháráját has made a new road, which winds round the base of the Lunkót conical hill, following mainly the course of the river. This is an improvement, for an ascent and descent, both in one march or stage, are avoided, and the splendid scenery of some miles of the Rámsú River is gained.

The stage from Rámban to Rámsú is a long one, and though only twelve miles in length, it seems to be fully sixteen miles or even more! It is, however, very interesting all the way.

We reached Rámsú in the evening, which is a beautiful halting-place; not very high, but embosomed amidst rocks and forests. The repose of the spot, broken only by sounds of torrents of varied distance and varied cadence is indescribable. Its verdure is perfect, and its climate always cool, and often cold. Altogether it would be a fit spot for the home of an artist.

Tuesday, *April 18th.*—M.— being indisposed, we halted here. The early morning was wet, but after breakfast I went out to sketch the place I had marked the day before, though the weather was still very un-

settled. Perched as I was on a rock to sketch the torrent, I found the dash and roar of it enough to crack my ears, and the proximity of water, cold and fresh from snowy regions, made me feel much chilled. Here parties of wayfarers, carrying country produce, with their cattle, scores in number, were putting up for the night, in spacious caverns in the gigantic rocks.

WEDNESDAY, *April 19th.*—Early in the morning, which was tolerably fine, though there were clouds about, we marched for Bánihál, carried by the Mahárájá's bearers, very powerful fellows, and often very handsome too, with regular Aryan features. The road ran along the wooded bank of the stream, till we got to Manchhaláná, near which we crossed it. In its bed were some wonderfully large boulders, which I found to be the same as those mentioned in my former journal. On the road we remarked some deserted halting-grounds. As we ascended the hill above Manchhaláná, we descried one glittering snowy peak, and ascending further saw another peak and then another, till the whole range came into view for full half of the horizon. We looked right on to snows in really vast masses, and having never before seen so large an extent of snow so near, I was much struck. It was quite white and backed by a deep blue sky, the uncovered portion of the hills being purplish in colour, with fir forests here and there. With great labour I climbed up a grassy precipitous knoll to take a view, the Kashmíri bearers holding me up, and seeming to be apprehensive of the steepness. Soon there came driving clouds and a cutting wind, and my

hands became very chilled, so that I only just managed to hold my pencil. I now perceived that the hills I saw formed the back of the Gulábgarh group. As soon as my sketch was tolerably finished, I descended from the knoll, and rejoined the road to Bánihál.

We now went on and found nothing more remarkable on the road, and after crossing a small stream, we got into the Bánihál Valley. At the halting-house we found a guard of honour of Kashmírí troops, and Pandit Bhadrínáth of the Maháráját's fiscal service came out to meet us. Heavy rain and wind came on in the afternoon and evening.

THURSDAY, *April 20th.*—It was before dawn when we prepared to march, and we found the morning dark and cloudy; but there was no mist, and the near hills were clearly visible. Their aspect, however, was sombre. On leaving Bánihál, we came at once to the head of the Bánihál Valley, which is roundish in shape, with a tolerably flat surface, and walled round by a grand circumvallation of hills, 2,000 to 3,000 feet high above it. The tops of these were tipped with cedar forests, and feathered with snow, their general hue being a purplish grey. They form the Bánihál crest, over which is the pass. The valley is here well cultivated, and we found the rice fields flooded for sowing, irrigation being procured from the hill streamlets, along which there were plenty of willows.

Reaching the ascent we began to go up it rapidly, and I found that the road had been much improved of late years by the Maháráját. The gradient was

sharp, and there were frequent zigzags, but it was still fairly rideable. The soil being plentiful the ground was not very rocky nor stony. After a while we got a full view of the end of the Bánihál Valley and the surrounding hills tipped with snow. Above these hills there soon began to appear peak after peak, portions of the same group of Gulábgarh which we had seen so well the day before, and behind these grand snows were dark grey clouds. The contrast between dark and light was very impressive, and I never saw that sort of effect looking finer. The snows were quite clear, too, despite driving clouds; and the deep valley at our feet, covered with flooded rice fields, looked almost like a lake. There were rocks close by, but they bore no marked characteristics, and were only just good enough to make a foreground. The whole view was sombre and most impressive, and I stopped to make a sketch; but could not do much, as my hands were so cold, for we were now close to the snow level.

Soon after this we reached the ridge of the Bánihál Pass. There were now driving clouds with intervals of sunshine, for the clouds would lift and display the Kashmír landscape for awhile, then descend and obscure it—just as if curtains were being raised and let down again. One moment mist; then the curtain rises, and the smiling plains of Kashmír with their winding rivers become visible, deep below one's feet. The curtain suddenly falls again, and all is comparative darkness; but in a moment it rises, and a far off group of snowy peaks is visible, with a blue background; then again

the curtain falls, and once more it is all darkness. Thus it was for some time, and the effect on the eye was quite fascinating. The grand, sacred, snow-clad mount of Amarnáth, distant some fifty miles and more, seen in this way,—a picture in a framework of mist and clouds—had a wonderful appearance.

We then rode down to Vérnág, some five miles distant from the pass. There was snow on or about the road for the first mile, soon after passing over which we met Wazír Pannún, the Governor of Kashmír, who accompanied us into Vérnág, where we arrived about nine in the morning. I found the fountain-tank, with its turquoise-emerald water, much the same as when I had seen it twelve years previously. The old buildings, however, had been much cleared from weeds and rubbish, but one nasty little new structure had been added. Most of the fruit trees—apple, plum, and apricot—were the same as in former years, but they were now gaily decked with blossoms.

We amused ourselves after arrival by throwing bread to the shoals of fish kept in the tank, whose struggles over the morsels quite blackened the water. After breakfast I began a sketch of the fountain, though the weather was cloudy and rainy.

In the evening Wazír Pannún came to see us, and at nightfall there was an illumination by *chirághs*, or lamps, formed by placing oil in small earthen saucers, fastened to a wooden framework all round the circular tank. The effect of the illumination reflected on water was perfectly resplendent.

In colour, clearness, and general beauty, the water o the Vérnág fountain-tank was, I still thought, on the whole the finest I had yet seen in any climate or region.

FRIDAY, *April 21st.*—We halted at Vérnág till midday. The morning was very cloudy, with occasional gleams of light. I proceeded with my sketch of the fountain during the forenoon, which was rather rainy. After midday it cleared a little, and we then started for Islámábád.

I rode in company with the Wazír Pannún. At first there was bright sunshine, and sparkling brooks and streamlets rippled in all directions, overhung with weeping willows and blossoming fruit trees. The air—like that of an April day in England—had a freshness indescribable. I saw from this point some snowy pyramidal hills at the eastern end of the Kashmír Valley, called those of Sómhan and Gómhan. Soon, however, storm clouds gathered up, and some parts of the landscape were now bright, others black with shadow, others half-obscured with mist. Then rain set in, lasting for a long time, and it was slushy riding in the ploughed rice fields, through which the road now lay. As we approached Islámábád the weather cleared, and the surrounding hills partly came out of the mist. We rode through the town, which was as squalid as ever, without stopping, and made straight for the Khana Bal Bridge, a mile below it, where boats were moored ready for us.

One of these was called a *chákhwár*, in which one can

dine and sleep. It was handsomely painted, and was rowed by a dozen pairs of rowers. Another was a *parinda* or "flyer," rowed by eighteen pairs of rowers, and covered in only by a canopy for shade. It was altogether lighter than the *chákhwár*. There was a rough boat also for the servants.

While dinner was being prepared in the *chákhwár*, M. — and I went a short way up and down stream in the *parinda*, and watched the boats being laden with local produce, for this is the navigable head of the Jhélam. It was remarkable that we had lunched at Vérnág, a reputed source of the Jhélam, and were now to dine the same day in a boat on its navigable waters. A considerable change for one afternoon! Again, as the sun set, a snowy group of hills on the northern side of the valley stood out, and were clearly reflected on the surface of the river, navigated for internal commerce. Here was a combination, or rather a juxtaposition, of the picturesque and the practical!

After dinner we floated down the stream, sleeping the dark hours away, to awake in fresh scenes of glory and beauty!

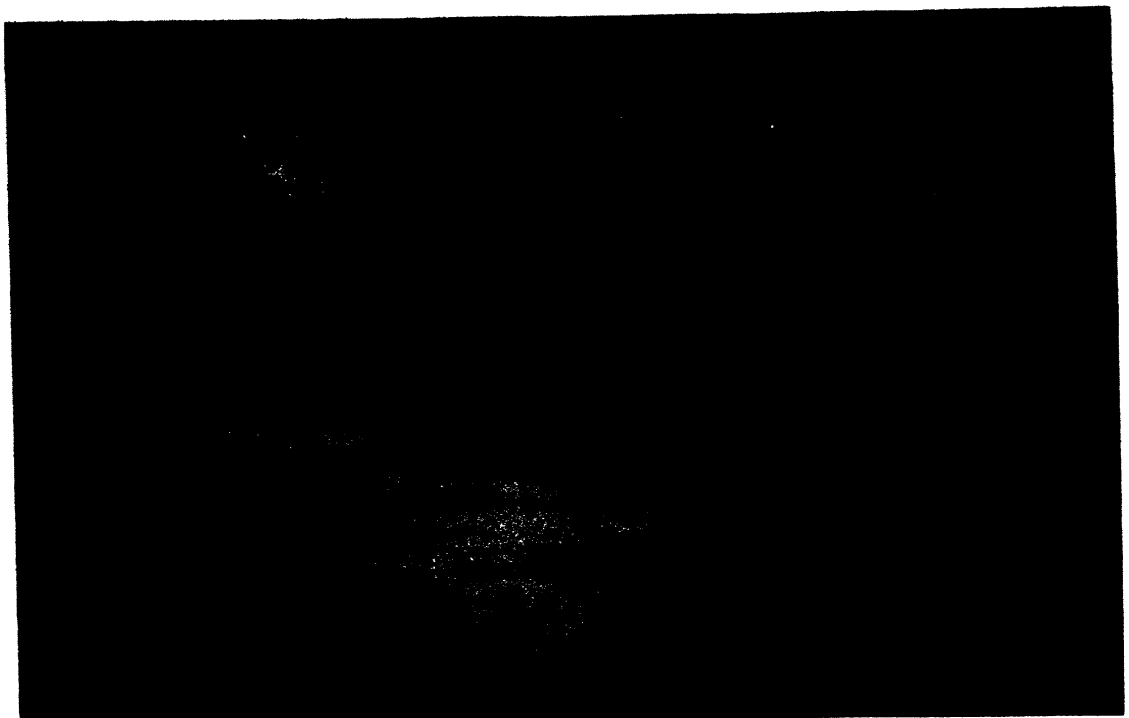
During the day, there was an amusing discussion about Amarnáth Mountain, in the eternal snow, in a cavern of which pious Hindús have a celebrated pilgrimage-resort. Wazír Pannún, being a gentleman of the old school, said that every year at that spot there were framed, by supernatural agency, imitations in ice of the *linga*, the well-known phallic emblem of the Hindús. However, Pandit Bhadrínáth, a man of the new school,

with a tincture of education, said that no doubt the *lingas* were there, as attested yearly by the enraptured gaze of thousands of pilgrims, but they arose from natural causes—being simply icicles assuming a particular form, as was the case in many countries. Pandit Bhadrínáth's explanation, probably the true one, seemed to cause much displeasure to Wazír Pannún.

SATURDAY, *April 22nd.*—At dawn we went on deck, and found ourselves near the base of the Takht-i-Sulaimán. The morning was cloudy, with heavy masses of vapour obscuring the distant hills. When we reached the Agency House—substantially built by the Mahárájá for the reception of the British Agent in the summer time—we found an Infantry Regiment drawn up to receive us. I looked along the line and spoke to the Native Officers, and discovered that the corps had been at the Siege of Delhi! Wazír Pannún, who had gone on ahead of us during the night, came out to meet us in his own *parinda*.

After breakfast we went in a *parinda* to see the city, the river being its principal street. It looked very well when the mist cleared and the snowy mountains came into view behind it. The nearer ranges, which had been quite free from snow when I had last seen the place, were now fringed with white, which added much to the effect. The minarets of the shrine of Sháh Hamadán, and more especially those of another shrine, shot up into the air with a very picturesque effect.

We next made for the Srínagar Lake, passing through the dams and sluices which regulate the flow of the



SCENE IN THE SHÁLMÁR GARDENS. NEAR SRÍNAGAR.

waters of the Jhélam in and out of the lake. I missed the water plants and the lilies, which I had admired so much when I last saw it. Also the mountains to the north did not look so purple and so velvet-green as they had before appeared, and the rocks seemed more bare and grey. There was less water, too, in the lake. These changes, of course, arose from difference of season.

In time we reached the Nishát Bágh Gardens on the borders of the Lake, where there was a splendid show of lilac bushes (*yásiman*), and a plane-tree avenue in fair foliage.

We then went on to the Shálmár Gardens. At first the afternoon was very fine; large clouds floating across the azure, and reflected on the glassy surface of the water. Afterwards the breeze freshened, and the lake became covered with little waves, and then all became quiet again. It was late in the afternoon when we reached the Shálmár Gardens, and I found that the gardens, terraces, artificial cascades, and summer-houses had been much repaired since I had last seen them. Some harm, however, had been done by tasteless renovation. The fountains and waterworks were set into full play in our honour.

After going round the place we dined in the *báradarí* or principal summer-house, and decided to stay the night there. After dinner, Wazír Pannún joined us from Srínagar, and there were illuminations and fireworks in the gardens, and a *nách* inside the *báradarí*, the architecture of which is one of the best specimens of the Mughal Art. The pillars and arches, of black smooth

stone from the neighbouring hills, are quite superb, and I never saw anything finer in its way.

Sunday, *April* 23*rd*.—The morning was bright and almost cloudless. The gardens presented a remarkable combination of beauties; black marble architecture; water of a tremulous surface, yet bearing reflections; a smooth yet glittering cascade; masses of purple rock with snow on a precipitous surface; plane trees of light green foliage with delicate grey trunks; shrubs and lilac blossoms in rich profusion; and over all a sky of deep blue! Almost all the elements of a perfect landscape were thus present together!

After breakfast M.— went back to Srínagar, but I stayed at the Shálmár Gardens till the afternoon, when I followed. The weather was then superb, the sky and mountains being perfectly reflected in the lake. I passed by the Isle of Planes, and was told that the buildings that once stood there had been destroyed by floods in the Sikh times. On the way, the summit of Mount Harmukh was clearly visible.

I was accompanied by the district officer of Srínagar, who was a Kashmírí Pandit, and had a long talk with him in the boat, chiefly about the Mughal Emperors. He said that Akbar did not come much to Kashmír, and then only for military or political reasons, but that his son Jahángír came constantly for health and recreation, spending about fourteen or fifteen summers in the valley. He came generally in the spring by the Pír Pantsál route, as soon as the snow sufficiently cleared, and used to remain on to the autumn, till the saffron-flowers (*shigúfa-*

i-za'frán) appeared, and then went back to the Panjáb and Hindústán. His son, the Emperor Sháh Jahán, also came several times, spending thus four or five summers, and adding to most of the Mughal structures which his father had commenced. The next Emperor Aurangzéb hardly came at all. He also showed me a point on the border of the lake, where, in Jaháng'r's days, the guard used to be stationed to watch the passage by which the ladies of the Imperial harem used to pass to and from the Shálmár Gardens.

We then entered the Nahari Már, and he said that the bottom was paved with stones by Zainu'l-'ábidín, one of the Muhammadan sovereigns of Kashmír, before the Mughal time. He further gave me an account of the inundations of the preceding year, when the lake rose so as to threaten to drown out the City. The Maháráját happened fortunately to be in the place, and in person supervised the emergent operations for throwing up embankments to ward off the floods.

Thus conversing we reached the Agency House by nightfall, where I dined. After dinner I and M.— went on board a boat to float down the river *en route* to the Walar Láke, called also the Ular Dal.

Monday, *April 24th.*—At dawn we got up to see the view from the boat. The sun was just about to rise, and threw a bright orange tint over the snows which bounded the horizon almost all round. The ranges at the eastern end of the Kashmír Valley stood out clear against a grey and cloudy sky. The colour of the snow was most remarkable.

We were then on the borders of the Walar Lake, and soon arrived at the *lank* or island thereon. Here we landed and took a look at the remains of the Hindú temple and the Muhammadan mosque on it.

After a while we rowed right across the lake in the *parinda*, sending the *chákhwár* to the village of Hájan. While crossing the lake we had a superb view of the Harmukh Range, the snow extending far lower down than when I had seen it before. The shadow flung by its great snowy peak over the snowy flats near it was particularly grand. I, however, missed the wonderful water plants, chiefly *singhárá* nuts, which I had before so much admired, and found that they were out of season. The morning breeze just kissed the surface of the water, making bright lines of ripple across the broad shadows thrown by the mountains on the lake.

In due course we reached the base of the Bábá Shakaru'ddín Hill on the western shore, where we landed to breakfast *al fresco*. All the margin of the lake was here made deep blue by the iris. I at once took a sketch of the lake with the Harmukh Range, and that overlooking the pass to Gilgit in the background. After breakfast we embarked again, and reached the village of Hájan on the other side of the lake in about two hours. The air was quiet and the water smooth, but the Maháráját's people were very anxious about the weather, though there were no ominous signs whatever perceptible to us. They dreaded the breeze that might at any time spring up after noonday, and

lash the broad lake into fury. A number of little boats accompanied us as outriders to assist in the event of accident.

We reached Hájan all right soon after midday, where are the Maháráját's depôts for hill ponies, described in my previous journal. We found also boats of really large size, carrying country produce, moored here. In this quarter the land is said to be encroaching on the lake, and many years ago, Moorcroft, the traveller—so they told us—warned the people that in the course of a century, the whole lake would be filled up with earth. Inasmuch as it is at the lower end of the Kashmír Valley, and is the point of convergence for numerous streams, all carrying vast quantities of earth in solution, some such process is no doubt going on. Here, too, the contrast of the flat plain and the precipitous mountains all round was observable to great advantage.

After lunch we again went on board the boats, and returned by the Jhelám, generally by towing, up stream towards Srínagar. We, however, soon diverged by a branch of the river to see the Mánas Bal. This lake is really only forty feet deep, but is said by the people to be of fabulous depth. We saw the Mughal summer-house on the brink, and at its extremity a group of magnificent plane trees. I took a sketch of one of them. As we were coming back across the lake about sunset, the sky became stormy, and a stiff chilly breeze suddenly sprang up, when even this little lake broke into waves, like a miniature ocean. The natives remarked that it was just the sort of breeze they so much dread on the

Walar Lake. "What must it be at this moment," they said, "in the great lake close by? Any boat caught there now would be lost inevitably." We got back to the big boat by dinner time, when the storm became so bad that we were obliged to stop for a while. About ten, however, the weather cleared, and we went on.

During the afternoon we had an interesting companion in the boat. He was a native, whom the Mahárájá had deputed, at the instance of the Panjáb Government in 1868, to travel through Bukhárá and Kókan, and report on what he saw. He was Mihtar Sher Singh, a Bráhman of the Rájaurí district by caste, but a Síkh by persuasion. He told us of his journeyings, the mode of life in those parts, the jealousy of foreigners on the part of the inhabitants, and the consequent troubles and dangers to himself, without any air of exaggeration; and seemed to be a man well selected for the work.

TUESDAY, *April 25th.*—Early in the morning our boat arrived at Srínagar in wet and cloudy weather, in time for us to reach the Agency House for breakfast.

In conversation here, Ghulám 'Ali Sháh told me that he supposed that at that date there came annually during the season from 200 to 300 European visitors to Kashmír, and that they and their people probably spent upwards of two *lákhs* of rupees, and thus added to the prosperity of the valley.* He also said that Akbar

* The real figures for 1871 were 331 visitors, including families; in all 472 persons. The figures began to exceed 200 annually after 1861. Two *lákhs* of rupees was about what they spent.

'Ali Sháh, the district officer in Ladákh, sentenced to imprisonment for failing to co-operate in Mr. (Sir Douglas) Forsyth's expedition to Yárkand, was then in the Harí Parbat Citadel, and suggested that I should see him; but this I declined to do.

After breakfast M. — went, escorted by Ghulám 'Alí Sháh, to see the factories for shawls, *papier mâché*, inlaid silver work, and cloths made in the city; and meanwhile I had interviews with several native gentlemen.

The accounts they gave me of the Government and the condition of Kashmír, characteristically varied greatly, and sometimes were diametrically opposed to each other. Some said that everything was bad and wrong; that Mahárájá Guláb Singh had been a hard ruler, that Mahárájá Ranbír Singh was no better, and that Wazír Pannún was severe and harsh. Others said, on the contrary, that there was a great improvement, and that Mahárájá Ranbír Singh and his Díwán, Kirpá Rám, paid great attention to affairs. I noted these opinions for what they might be worth.

One of my visitors, 'Abdu'l-Ghaffúr Sháh Nakhsbandí, a Sayyid of family and position, is worth remembering. He and his father had autograph letters from Moorcroft, Lord Metcalfe, Sir Herbert Edwardes, and other distinguished Englishmen. He was an independent resident of Srínagar, and gave me a fair account of all the Mahárájá's people. Of Kirpá Rám he spoke most favourably.

In the early afternoon M. — and I ascended the

Takht-i-Sulaimán, first going through the great poplar avenue. planted by one of the Pathán rulers to make a racecourse. Hitherto the day had been wet and cloudy, but now the clouds began to break, and as we ascended the rocky hill, the cloud effects became superb, black masses of vapour overhanging the Harí Parbat. In time we reached the Shankaráchár temple on the peak of the hill, from whose terraces is to be seen the well-known panoramic view of Kashmír, of which I gave a detailed description in my former journal. I shall therefore only attempt now to note what struck me as fresh or new on this occasion.

The mountains round the Srínagar Lake were mostly tipped with snow, and behind them Harmukh and the greater snowy mountains also became visible for a moment, as the driving clouds swept past. The waters of the Srínagar Lake looked quite black as the vapoury masses hung over them ; and the area of the lake itself seemed contracted, as it was the season of low water. Although the distant snowy ranges all round the valley were frequently altogether obscured by clouds, the landscape of the valley itself was especially rich and varied, dappled with sunlight and cloud shadows. The colouring of distant river, field, and foliage was meanwhile not grey, nor misty, but comparatively bright. The whole prospect was magnificent.

We descended from the Takht-i-Sulaimán on horseback to Pándrénthan. Its grey ruins stood in the middle of water of a peculiarly jet-black, clear, gleaming surface, reflecting perfectly the ruins, the water-

reeds and rushes, the overhanging plane trees and willows, and the purple hills rising up behind. I took a sketch close to the river-bank where the boats were moored. We dined on board and were then towed up stream quietly on the way towards Islámábád.

WEDNESDAY, *April 26th.*—Early in the morning, looking out from the boat we saw a really superb effect of snowy hills between the 'Aliábád (Pír Pantsál) Pass and Kónsar:—brilliant white snow with a blue sky for background. The edges of the hills were marked with wonderful precision, and could not have been more sharply defined—looking as if cut by a magic knife!

By breakfast time we reached Bijbihára, and much admired the crazy picturesque bridge with trees growing out of its wooden piers. The snowy ranges were visible through the "openings" of the bridge—one cannot call them arches—and I stopped to make a sketch. After breakfast we went on to Khana Bal near Islámábád, and landed near the bridge, quitting the river.

We then proceeded through Islámábád to Mártand. The remains of this wonderful structure—which would have never fallen had it not been battered down or blown up—looked very grand that afternoon, and the background whichever way one looked, was specially clear. The valley of the Jhelám lay quite flat at the feet of the Bánihál and Shúpén Ranges, and its prevailing colour, as seen from the elevated plateau, or *karéwa*, of Mártand, was purple. This arose from the vast extent of ploughed land at this season.

The people with us told us interesting stories about the former greatness of Mártand. In those days, they said, there must have been a difficulty about water, which was obviated by conducting a canal from the hills above the plateau, and by constructing tanks, the remains of which are still to be seen. They also told us stories of the forcible destruction of the temple by Sikandar Butshikan, saying that large bodies of men were employed on the wretched work. Gunpowder was used, and faggots were piled up against the walls and set on fire, some marks of the firing being still visible.

Sukhú, the Jama'dar, told us that he had escorted Sir Hugh Rose (Lord Strathnairn) over the ruins, who expressed great horror at such a place having been destroyed by force.

On our way back to Islámábád after sundown, the snowy peaks of the Kónsar Range stood out quite black against the fading glow of the sky. We put up in the rest-house close to the sacred spring of Anat Nág.

Thursday, *April 27th.*—Early in the morning M.—left for Vérnág, and I went on to Mártand to go on with my sketches. The morning was very fine, and I had a breezy gallop over the grand plateau on a capital black pony. When I reached the ruins, I began by taking a separate outline memorandum of the Kónsar Hills for a background to my drawing:—three precipitous granite peaks, cropping up from out a great plateau thickly snow-clad, beneath which the precipitous hill-sides were lightly feathered with snow. This done, I be-

gan to study the sombre masses of shadow on the north side of the ruins, and thus went on drawing till the afternoon, by which time the picture was sufficiently complete. I then went round to the opposite side of the building, and stood on the same spot whence I had sketched it twelve years before. By that time clouds had gathered up, throwing a gloomy shadow over the whole structure, and making a capital contrast of black shadowy ruin, and glittering snowy background; of this I took a brief sketch in colours. I left shortly before sunset, casting last lingering looks at the structure, which, with its own beauty and the beauty of its situation, forms one of the finest sights I have ever seen in any country. I walked back about four miles to Islámábád, conversing on the way with the native officials about me; one or two of whom had a certain amount of historical and antiquarian knowledge respecting Kashmír, which made their conversation interesting. They recalled the names of the principal Kings of the Hindú dynasties, and said that the title of the King who built the Mártand temple, was Meghbawan, or "Cloud-rider" (Méghaváhana).* They spoke also of the banished glories of Bijbihára, saying that the lofty *sikrá* of the temple, razed to the ground by the Muhammadans, used at eventide to fling its shadow on Anat Nág five miles off! The idea is a pretty one, and is, perhaps, within the bounds of truth, inasmuch as the Bijbihára temple was situated on a plateau of some elevation.

* Méghaváhana, however, belonged to the 5th Century, whereas Mártand is usually ascribed to Lalitáditya of the 8th Century.

I slept that night at Islámábád.

FRIDAY, *April 28th.*—Early in the morning I marched from Islámábád for Vérnág, taking a look before starting at the Anat Nág, and its smooth waters gliding over an artificial dam and under umbrageous trees:—a scene I had not seen for twelve years, and remembered so well!

The morning was as bright, clear and cloudless as it could be,—the finest, indeed, I had seen in Kashmír. Shortly after leaving Islámábád I stopped to take a memorandum of the snowy range, commencing from the Kónsar Range in the east to those above the Gulmarg in the west. The remarkable feature in this part of the mountains was the vast expanse of snow, stretching in interminable, undulating plains, and looking very deep and solid. I had never seen such broad sheets nor such massive folds of snow in Kashmír before. It seemed as if the mountains were covered with marble drapery, or wrapped in a thick winding-sheet of snow. Thus it was as far as the edge of the mountain slopes, when the snow suddenly changed its flat character and broke into precipitous formations, gradually feathering off towards the bottom for three-fourths, or at least two-thirds, of the distance down the hill sides towards the base of the valley. The colouring was also very good:—the snow bright orange and the sky amber green. In the centre of the sketch was the 'Alíábád Pass leading to the Pír Paintsál, after which came the hills of Shúpén and Lúpar Lúman.

This done, I took leave of the *tahsíldar* of Islámábád and gallopped on towards Vérnág, my black pony going capitally. The road was often lined with fruit trees in full blossom.

I passed by Vérnág without stopping, and made straight for the Bánihál Pass. When I reached the ridge I found the horizon still cloudless, and had a superb view of the Amarnáth Range:—this being the best view of that range obtainable anywhere. The Harmukh Range also stood out very well, while at the eastern end of the valley, the Kóthár and the Sómhan and Gómhan hills came out very clearly, and behind these the snowy pyramid of the Brahmá Peak loomed in the distance. I do not think, however, that Nanga Parbat and the Sír and Mír Peaks are visible from this point; at any rate I did not observe them. I took a sketch, but though it was noon it was so cold, despite the sunshine, that my shaking hands could hardly hold the pencil. After one o'clock clouds began to gather up.

I rode down to Bánihál in the afternoon, and stayed there that night, finding that M.— had marched on to Rámsú. In the evening the mountain tops all round Bánihál were bathed in golden light from the setting sun.

SATURDAY, *April 29th.*—Early in the morning I marched for Rámsú and caught up M.— there. On the way near Manchhaláná, I looked out for the Gulábgarh Range, which I had sketched on my way up, but found it obscured by clouds. On the other

hand I got a sight of some hills, covered with dark fir forests feathered with snow, and topped with a dome of unbroken snow. I took a memorandum of the scene.

At Rámsú about breakfast time I joined M.—, and after midday we marched on to Rámban,—stopping on the way for an hour, so that I might get a second sitting at the water-and-rock subject, which I had sketched on the way up. I found the water of a greenish, instead of a reddish colour, and much diminished in volume. Further on, near the bridge, we saw the distant cascade in full force, but the other and smaller cascade further on still, we found to be much more of a fine thread than on the previous occasion.

Going along the very steep edge of the Rámsú stream till it joined the Chináb, and skirting the valley of the latter river,—where we had some fine views looking up-stream,—we reached Rámban by nightfall. Our dinner-table that night was covered with bouquets of roses from the local Royal garden.

Sunday, *April 30th.*—Early in the morning M.— and I marched for Larú Lárí, but nothing remarkable was to be seen till we got to the Chináb; where, as we began to ascend from the bridge, the snowy points at the back of the Gulábgarh Range began to come well into sight, and as the river valley got deeper and deeper down, the extent of the snow became greater and greater. The effect of this upon the eye was very pleasing. The river assumed all sorts of fine hues:—emerald green, opaque blue and the like. I stopped for a short time to take a memorandum sketch, while M.— went on.

After a short time I rode on to catch her up, passing by Bilaut, where I got the same Badakshání horse I rode on the former occasion. He carried me with really remarkable spirit and energy up the very steep ascent between Bilaut and Larú Lárí. After passing Bilaut the climate became perceptibly colder, and the Paristán snowy range began to come into sight. Near Larú Lárí I entered into a wild cypress forest, and the road was steep and slippery :—in many places indeed consisting of steps made by trunks of trees.

We stopped at Larú Lárí in small hill tents, finding the climate even at midday quite cold, with a chilling wind, straight from the snowy regions. There was, however, less snow about the place than when we were last there. There were dark *sarú* or *sarai* (*abies Smithiana*) forests all round us.

I touched up my sketch of the Chináb River, and in the afternoon went out for a walk with M. — along the ridge. We had a view both to the north and south. On the north were black massive clouds behind the Paristán Range, which gleamed out white ; on the south the Trikúti Dévi Hill stood out purple-grey against an orange sky. Behind the Dévi Hill were lower ranges of the most delicate greys—some greenish, some purplish—merging into the orange of the sky. The contrasted effect was very striking.

After dinner we sat outside the tents by the side of a blazing bonfire, the Paristán snowy range still continuing to gleam out white by the moonlight. Though the night was on the whole fine, still there

were clouds about, threatening hail:—indeed, many of the hills that very afternoon had been either sprinkled with hail, or powdered with fine snow, and every now and then there were smart gusts and chilling blasts of wind. The air, however, was very bracing, and we liked it greatly on the whole.

MONDAY, *May 1st.*—We stopped at Larú Lárí to breakfast. The morning was splendidly clear and fine, and I took a memorandum sketch of the Paristán Hills, giving a near view of them, and also coloured in a memorandum of the Trikúti Dévi view of the evening before. The valleys between us and this latter hill were now in a shadow, having immense depth and breadth. For the distant views on the north the atmosphere, though bright, was not so clear as when we were last there. The climate was quite cold.

After breakfast we started to march right along the upper ridge of the Ladkha Dhár, by Chárgul to Súngal Ban. As we went along three sides of the horizon were bounded by snowy mountains—namely, the Gulábgarh, Bánihál and Paristán groups, the great Kishtwár Mountains, and the Seojadar Hills overlooking the Chinání Valley. The Chambá Hills are not precisely visible from this point. The air was deliciously fresh even at midday, and the sky azure. At the eastern knoll of the range I stopped to take a sketch; after which we went along the lengthened slopes and undulations to Chárgul, where we observed a fine group of *sarai* trees standing on velvety grass. The herds of buffaloes, which in the summer come from long distances to graze along this

ridge—so famous for its grass and pasturage—had only just began to arrive. Indeed, the snow had but lately thawed, and there were patches of it still lying about here and there.

Thus marching we got to Súngal Ban, at the southern extremity of the ridge, where there is a large stone *báolí* or reservoir. This is the place, so well-known for its salubrity, to which Maháráját Gulúb Singh use to resort for change of air. There is not much to be seen from it on the north and east, but on the west there is a splendid view of the Gulábgarh and the Kónsar snowy groups, and on the south of the plains of Jammún. The place must really be airy, as the perflation of air from east to west is perfect.

We encamped here in a fine dark *sarai* forest, and saw a grand sunset. It was cold at night, and we sat out after dinner by the side of a blazing bonfire. I was told that the pasturage in the neighbourhood agrees well with buffaloes from the lower hill règions, but not with cattle from the plains. There was a good view of the Chinání Valley, and of Súdh Mahádéo, a sacred place in it at a reputed source of the Taví River.

Tuesday, *May 2nd.*—We stopped at Súngal Ban till the afternoon, and I touched up my sketches. In the early morning the view of the Kónsar and Gulábgarh snowy ranges was very clear and fine, especially just after sunrise. On that morning the cloudless sky was somewhat greener, and the snow somewhat more orange in colour than usual. The shadows were broad, seeming to consist of great walls of grey. I took a memorandum of

the scene. After breakfast I went to the top of a knoll near our camp, where there was abundant grass and fir-trees all round. The view was the same as before, and there was a feeling of intense quiet and solitude, broken only by a pair of eagles flying about, sometimes swooping past me, and then perching on the tops of trees. The snow view continued fine all the morning, but gradually became clouded over as the day advanced. After lunch I was very sorry to be obliged to march to Jammún, as I thought the air, climate and scenery capital, quite justifying the high repute of the place.

I started alone on a fine pony lent me by the Mahárájá, leaving M. — to follow next day. The descent commenced shortly after leaving Súngal Ban, and was rough in places, but generally quite rideable. I passed several stone tanks by the wayside at intervals. Presently the valley of Udhampúr came into view, the last part of the descent consisting of low stone steps.

At Udhampúr buildings were being constructed by the Mahárájá to accommodate his family during the autumn, as of late years Jammún has proved feverish at that season. Udhampúr itself, which stands in the centre of the same valley as Kiramchí, is reputed to be healthy. It is the head-quarters of a *zila'* or district embracing many hill tracts, and has a small *bázár*. I reached it before sunset, and dined in the rest-house. After dinner I started in a *bangala* for Jammún. The climate was much warmer, of course, but it was still cool at night. The road was very rough and unpleasant, and

sleep in the *bangala* difficult and uneasy. I passed Dhansál at midnight, but did not stop there.

WEDNESDAY, *May 3rd.*—I awoke at dawn, and found myself at the end of the rocky ridges, which overlook the valley of the Taví. I was much struck by the long sandstone slopes:—one unbroken slope seemed more than fifty yards long. I mounted a pony at once and rode along the level bank of the Taví, the palace-crowned heights of Jammún being visible all the way.

I was met outside the town by the Miyán or Heir Apparent,* and inside the town by the Mahárájá himself. I thanked His Highness very cordially for all the kindness and hospitality, which we had received during our trip to Kashmír.

I put up in the same house as before, and during the day touched up some of the sketches I had taken in Kashmír. In the afternoon I went to pay a visit to the Mahárájá, who was generally communicative, and explained to me the various administrative divisions of his kingdom. After that I went out on an elephant with the Díwán Kirpá Rám, and had a good sunset view of the plains with the Chináb River winding through them.

THURSDAY, *May 4th.*—Early in the morning M.—came up, having found the last twenty miles into Jammún very rough and uncomfortable marching.

I went to see the Bhau Fort, and found that two guns meant for garrison service had been dragged outside the gate to fire a salute. During the firing one of them

* Now Mahárájá Partáb Singh.

got overturned from the vibration. Still the artillerymen seemed tolerably efficient. Here I got a fine view of the City of Jammún, with the Taví River and the Trikúti Dévi Hill in the background. Behind I could make out the Kónsar Range, but not the Gulábgarh. I took an outline memorandum of the scene. I was accompanied by Díwan Kishn Singh, the Maháráját's Secretary in the Military Department.

Returning home by eight o'clock, I prepared to receive a return visit from the Maháráját. He spoke of the annoyance caused him by the English Press, in misrepresenting his policy, ascribing to him disloyalty to the British cause generally, opposition to British policy in Central Asia, and so on; and was particularly anxious as to the reports spread about of his interfering independently with Russia, or with the Asiatic foreign powers. In short he expressed himself as very anxious about the estimation in which his Government might be held by the British Government.

In the evening I went to see the Maháráját in his own palace, and to take leave. During the day I had a visit from Mr. Drew, an English gentleman in the service of the Maháráját. He had originally come out as a geological surveyor, but had since been employed in various civil capacities, being at that time vested with the entire civil charge of Ladákh, in order that he might see to the entire removal of all indirect restrictions upon Central Asian trade in that quarter.*

* Mr. Drew is the author of the one book that gives a trustworthy general account of Kashmír and its geography. He

FRIDAY, *May 5th.*—We left Jammún in a carriage accompanied by Díwán Kirpá Rám. On the way he took out his *Statistical Memoir of Kashmír*, and verified many parts of it. As might be expected, it seemed to be good for modern or statistical purposes, and somewhat defective as regards history and antiquities; but even in these latter respects, it showed some research, and supplied main facts, though not much more.* After that we got out the Topographical Survey Map, and verified many names, and amongst other things I was struck by the situation of Kónsar Nág as shown by the map.

In the course of conversation the Díwán described to me the exertions he had made to avert famine in Kashmír some six years previously, when Mr. R. P. Jenkins was British Agent in the Valley. In the autumn early snows and frosts had spoiled the rice crop, and it soon became evident that there was a short supply of food. Wazír Pannún was thought to be deficient in energy, and was recalled to Jammún, Díwán Kirpá Rám being sent to administer affairs in Kashmír. His great anxiety was to guard all the existing supplies of grain, so as to secure enough for the sowings for the next harvest. This was accomplished with great trouble, and mean-

entered the service of the Mahárájá in 1862, and retired from it ten years later.

* The full title of this book is *Gulzár-i-Kashmír*, by Díwán Kirpá Rám. It was published in 1880 at the Koh-i-núr Press, Lahore. It is in Persian, beautifully lithographed, 516 and 34 pp. foolscap. A copy of it was presented last year to the Indian Institute, Oxford, by the editor of this volume.

while food was provided for the population partly by such meat and vegetables as were procurable from the hills, and partly by grain obtained from the plains. The people did not much like this change of diet, being accustomed to rice, but they had to submit. Then great precautions had to be taken to insure the rice being used for sowing, and not for food, and these were so far successful that in the spring the sowings were effected all over the valley. But there still remained anxiety as to whether the food—meat, vegetables, fruit, grain from other places, and so on—would last till the next rice crop should be gathered in the autumn. Fortunately the season proved favourable, and the crop was got in fully twenty days earlier than usual, and so the danger passed away without any loss of life. Such was the substance of the Díwán's account, which I give for what it may be worth.

We arrived at Siálkót in some three hours from Jammún, where we put up at the Deputy Commissioner's house. While there the Díwán came to take leave, and brought with him a Bengali official in the Mahárájá's judicial service, who was a graduate of the Calcutta University, had been employed as Judge of Appeal in Kashmír, and was now returning to his post there.

I had a further conversation with the Díwán about the revenue system. He said that in the districts other than Kashmír there were money assessments of the land tax, settlements being made for terms of years, and that in some of the districts the settlements had expired, but that fresh ones were being

made. He also said that in Kashmír itself money assessments had been offered to the people, who had so far availed themselves but little of them. He admitted that there were numerous objections to the system existing at that time, whereby more than half the rice produce—the Government share—was taken in kind in every village, and collected in granaries in Srínagar, and then sold by the Government officials! Among other things, he acknowledged that this system threw upon the local authorities the regulation of the prices of grain, and said that he, for one, would like to introduce a change, but that there were difficulties, and so on. He further spoke strongly of his master's desire to encourage external commerce and popular education.

That evening M.— and I started together from Siálkót by carriage for Lahore, which we reached the following morning, in company with Ghulám 'Alí Sháh, who took leave of us shortly afterwards.

Thus successfully terminated my second trip to Kashmír, which had lasted just over three weeks.

General Remarks.—In the first place our week's sojourn in the Kashmír Valley was most fortunate in respect of weather. Had we not been delayed by M.—'s indisposition, and had we arrived according to our programme some four days sooner, we should have just dropped in for bad weather, and seen comparatively little! As it was, we came in for the fine only. Of course, this just made all the difference in the world to our sight-seeing, and we saw the valley to great—indeed,

to especial—advantage, for we had all the deep colouring, the abundance of snow, and the storm effects, peculiar to spring, combined with the atmospheric brightness, and the comparative sunshine of summer.

Spring is, no doubt, a fine time for seeing Kashmír, provided always that one can see it at all! The fear is that the weather then may be too rough for much sight-seeing in a short time, though it is in the intervals between the storms that the finest effects of sky and landscape are to be seen. In our case, we had the spring weather just rough enough for us to see all these effects perfectly, and just fine enough for us to do all the sight-seeing completely!

Among the many specialities of Kashmír, the noblest is perhaps the snow which bounds the valley, literally on the sides. This, of course, is seen particularly well at spring-tide, when it is not in patches, or merely capping or crowning the mountains, or fringing the precipices, or clinging to the peaks, but seems to be spread thickly over vast areas by the abundant, even the lavish, hand of Nature. The eye has not, as it were, to search for the bits and pieces of the precious glittering white, but actually revels in unstinted quantities of it.

The general colouring of the valley, however, though deeper perhaps, is less rich and varied in the spring than in the summer. I failed to see on my second visit the velvet turf and the luxuriant herbage, which I remembered to have noticed before:—especially on the lakes I missed the water-plants I had so much admired. On the other hand it is in the spring that one sees the

flowers of the fruit trees—especially of the apple, the plum and the apricot.

The surface of the Valley is much less green in spring than in summer, as all the fields of this highly cultivated region are either ploughed or flooded. The near ground thus generally looks either brown or reddish; but at a distance it becomes purple, or purplish grey, giving a purple aspect to the plains of the Valley, while the flooded fields assume a blue colour, reflected from the sky like that of small lakes. The foliage of the trees, especially of the plane, is in spring rather scanty and pale.

The climate of the Valley is, of course, much fresher and colder in the spring than in summer, and on the whole much more bracing; but its productions are seen to less advantage.

From a week's pleasure trip in Kashmír one cannot form anything like an accurate opinion regarding the progress of the Government or the condition of the people; and more especially when one happens to be the guest of the ruler, it becomes invidious to attempt any specific questions. Still, by keeping eyes and ears open to what there is, by accident or otherwise, to be seen or heard, one can learn a little.

As regards the revenue there really seemed to be money assessments of the land-tax in all the districts of the Mahárájá's kingdom save Kashmír itself; even there the landholders had the option of one if they chose to avail themselves of it, which they seldom appeared to do. The taking of the Government share of the staple rice

crop of Kashmír in kind no doubt leads to abuses; on the other hand the authorities, who virtually regulated prices, seemed to keep them very cheap—vastly cheaper than in the surrounding territories. This may have appeared convenient to the people at the time, but it really retarded the progress of the Valley. There seemed to be little or no excise on drugs and spirits in the Mahárájá's territories, and very little drinking. The frontier duties, northern and southern, seemed to be levied in accordance with the Conventions. That this was really the case on the southern frontier I was assured by the native merchants of Siálkót, who were British subjects, and that it was about to be the case on the northern frontier the appointment of Mr. Drew to the charge of Ladákh appeared to be the best obtainable guarantee.

There certainly seemed to be something of a machinery for the administration of justice; the higher Courts at Srínagar and at Jammún having native Judges trained in British territory. There were also schools and dispensaries at the principal places, and the administrative divisions of the whole country seemed to have been carefully arranged.

From all accounts the Mahárájá attended a good deal to business himself, signed all orders authorizing expenditure however small, sat frequently in Court, and heard important criminal trials and cases relating to landed property. He had built new Court-rooms for the disposal of public business, and record offices also. Each year he spent a part of his time in Jammún and a

part in Kashmír. His private domestic life seemed to be good. He rode out daily, and was certainly free from many of the frivolities and vices which but too often disfigure the private conduct of Oriental Princes. Besides his heir, he had two sons, and his officers told me that he insisted on their all being respectable in their private lives. He was in physical and moral energy quite capable of acting on an emergency, though he regarded with constant apprehension the reports made about his country and his Government by writers in the Anglo-Indian Press.

The Maháráját and his Ministers were fond of speaking of their police arrangements, and said that they had very little violent crime. Of course I could not myself judge of this fact, if it was a fact. In conversation His Highness, curiously enough, repeated to me the substance of the advice tendered at more than one Viceroy's Darbár, in order, as he said, to show that he knew his duty! He was fond of talking about schemes of irrigation, and the cultivation of the Kashmír Valley was under him at least as good as I have ever seen others of its sort. From my general observation I should think that it had increased, but one cannot be quite sure. I felt certain, however, that it must have done so round Jammún itself, and the town had had many streets added to it of late years.

Of course the Maháráját professed himself to be "a tree planted by the British Government," and scouted the idea of his intriguing with Russia. What had he—he would say—to hope from Russia? She would prob-

ably violently take away from him the kingdom which he ruled in peace under England! He said also, that he quite appreciated the British policy in regard to Central Asian trade; and though that trade might not be very great in quantity, there were, he knew, many political advantages in fostering it for the sake of intercommunication between the inhabitants of the countries concerned.

He was fairly well posted up in the events of the then recent war between Germany and France, lamenting the injury it had done to the shawl trade of Kashmír. He said he had only prevented hundreds of shawl-makers and weavers from deserting the land by giving them State assistance for their temporary support!

He was not averse to alluding to the services of his House at the Siege of Delhi, and remarked that Kashmír was "the Paradise of the Earth"—that to others a Paradise is only given after death, but that the British Government had given one to him while yet alive!

His Díwán Kirpá Rám was a man of considerable intelligence, and ambitious of earning a good administrative repute for his master's Government.

Both the Mahárájá and the people about him seemed to have a low opinion of the courage and fortitude, though not of the physique of the Kashmíris, and declared them to be quite unfit for military service. This weakness in the national character they attributed to the frequency of the former revolutions! In days gone by, they said that the Kashmíris were brave and resolute, as Akbar the Great found to his cost.

EXTRACTS

FROM A

LETTER TO LORD LYTTON,

FROM DARJILING, DATED 30TH SEPTEMBER, 1876.

I note herein in the briefest manner the main points to which a traveller to Kashmír should pay attention, if he be obliged to make his visit a short one. But it must be remembered that the famous Valley has different aspects at different seasons. My two visits were made in early spring and midsummer; if the traveller go there in autumn—some points will appear differently to him than they did to me.

There are three principal entrances to the valley:—the Bánihál route from Jammún, used by persons of consequence and friends of the Maháráját; the Pír Pantsál route from Bhimbar, which is much the most beautiful, and that by which the Emperors of old used to enter, being strewed stage by stage with the ruins of the Great Mughals; the Báramúla route, running for the most part along banks of the Jhélam, and very important politically, being free from snow nearly all the year

round—which the other routes are not—and therefore practicable for troops.

If the traveller enters by the Bánihál route, he ascends from the Indian side, and just tops the crest of the pass, when suddenly Kashmír, if the weather be favourable, bursts upon him in all its glory:—the valley is at his feet, with its rivers and lakes looking like little silver streaks; and beyond it are the grand Himálayan snowy groups, of which Amarnáth on the east, the great place of Hindú pilgrimage, is the nearest, and Nanga Parbat on the west the farthest. I should add that a good glass is desirable if all the view is to be seen.

Descending to the valley he should stop at Vérnág, one of the reputed sources of the Jhélam. It is a circular fountain with peculiarly beautiful colours in the water—azure, turquoise, and emerald—and still it takes reflections! If the trees round about have begun to assume the autumn russets, their hues will be reflected in it. I have always thought Vérnág to be the very cream of Kashmír.

He will then probably proceed to Islámábád, and Mártand close by, of which the ruins, grey and peculiarly massive, may be placed in the very first rank of Hindú remains. The front view is the finest architecturally, but if he goes round and looks at the back view with the snowy group of Kónsar Nág in the distance, the effect is very characteristic of Kashmír. In the same neighbourhood are the Achhabal Gardens of the Mughal period. They are worth seeing no

doubt, but are second-rate in comparison with the other sights.

From Islámábád the traveller can easily drop down the Jhélam by boat, passing under the old bridge at Bijbihára. Looking through any one of the several openings between its thick heavy wooden piers, he can get a strikingly picturesque vista of hills and snowy backgrounds. On nearing Srínagar, the capital of Kashmír, he passes close to Pándrénthan, a curious little Hindú temple built in the middle of a spring-fed tank. It is one of the gems of the Valley.

In Srínagar City the broad high-street is the river Jhélam itself, and the traveller's equipage is a boat rowed by half a hundred picturesque oarsmen. And what a high-street it is! Perhaps without its fellow in any city in the world for beauty! Srínagar is as much a water city as Venice, or even more so.

In Srínagar Lake, if the lily of the sun by day and the lily of the moon by night are in flower, the traveller will see something worth remembering; but the gem of the whole lake is the islet of plane trees in the middle. On the banks, there are the old plane grove, the Nishát Bágh with its avenues, and the Shálmár Gardens, redolent of the memory of the great Mughals and one of the most finely situated gardens in all the East. The traveller should try and see the play of the water-bed from one level to another, and the fountains, and also, most particularly, the carved black-stone of the principal building.

In the City he should see the principal mosque, which

is of quite an unique style and structure. But the great thing to do, if he can possibly find time, is to ascend the Takht-i-Sulaimán, only 1,000 feet above the level of the valley, and about an hour's ride up, so as to view the panorama of all Kashmír. I have seen all the finest panoramic views in Europe, and have never found one to compare with this. The horizon is bounded all round with snow, with only one or two breaks. In the extreme west is the Kháigan Range of much celebrity in frontier politics, while Mount Harmukh, 16,000 and odd feet, is comparatively near, forming a grand feature to the north. The Lake and City of Srínagar are immediately below the citadel of Harí Parbat, rising up in the midst of them. The Jhélam meanders from end to end of the valley, from Vérnág to Báramúla, like a serpent with "ganoid" silvery scales. A vast expanse of flat terraced cultivation extends up to the base of shadowy mountains, some of whose sides are clothed with cedar forests. And to all this the great weather-stained stone blocks of the old Hindú temple on the summit of the Takht-i-Sulaimán itself form a fine foreground!

From Srínagar the traveller should descend the Jhélam, and if the weather be clear, the views of Harmukh towering up to the north, will be very fine. The small lake of Mánas Bal on the way is hardly worth stopping for, and it is better to push on to the Walar Lake, a fitting termination to all the sights of Kashmír:—a magnificent expanse of water, with overhanging hills rising up and up, till the eye reaches the snow! Some-

times the snow is reflected in the water, especially if seen from the top of any neighbouring hillock, while the water is so pellucid, that one seems to penetrate with vision down to unfathomable depths! And then the water-plants (*singhárás*), if they are out, what a sight they are! Here also there is an island, with jungle-choked ruins in mid-lake. From its north-west corner there runs the well-known political line to Gilgit, &c. The traveller will, however, have local warnings against not being out on this lake after noontide. Indeed, it is always necessary to scan the sky carefully before venturing too far from shore, as the wind sometimes freshens very suddenly.

From the Walar Lake he can easily make exit from the valley by Báramúla along with the River Jhélam.

If time permits it is as well to ride up to the Gulmarg, a place much frequented by visitors, owing to its coolness in summer. But here there is not much to see, except forests of fir and pine, and, of course, fine views over the valley. The speciality of the place is the show of countless flowers immediately after the melting of snow in spring: but nothing of the sort is visible in autumn.

The Sónamarg to the northwards of Srínagar is a very popular place for tourists, but a trip there and back takes several days. Assuming that time is short, and the Bánihál route the one followed, and the pass crossed before breakfast, the following programme shows how the essential wonders of Kashmír can be seen in the smallest number of days.

First day. Descend to Vérnág, and see the place before breakfast; after breakfast march by fair-riding road to Islámábád, *viâ* Achhabal, if desired.

Second day. Visit the Mártand ruins, returning to Islámábád. Then take boat on the Jhélam down the river so as to reach Bijbihára before nightfall, and see the bridge. During the night drop down the river by boat to Srínagar.

Third day. Spend the day at Srínagar, seeing the City, mosque, citadel, &c.

Fourth day. Cross the Srínagar Lake in a boat, see the island, the Nishát Bágh, and especially the Shálmár Gardens. Stop at this last for the night in preference to returning to the City.

Fifth day. Ascend the Takht-i-Sulaimán by pony, after re-crossing the lake from the Shálmár Gardens. Then descend the hill and visit Pándrénthan, returning to the City, and taking boat down the Jhélam by night, so as to be off the Walar Lake by morning.

Sixth day. See the Walar Lake, and be careful to cross it if weather permits.

Seventh day. Go on to Báramúla by boat on the Jhélam.

Thus Kashmír can be seen in a week, and that, too, by ladies, as I know from actual trial. It is the means of travelling so easily by boat at night that permits this. Within the valley the only unavoidable march by land is that from Vérnág to Islámábád, the navigable head of Jhélam. Of course, the time may very easily be lengthened.

TWO DIARIES OF TRAVEL

IN

SIKKIM IN 1875.

INTRODUCTION.

The small political area in the Himálayas called Sikkim by Europeans, and variously Dinjing, Dijang, and Lho by its inhabitants, is divided into two parts, known as British and Independent Sikkim. British Sikkim forms the western half of the Dárjíling district of Bengal, the eastern half of which consists of Damsang or Daling, a tract taken from Bhútán in 1866. It lies directly south of Independent Sikkim, being bounded on the east by the Tístá River and the Jalpáigurí district; on the south by the Parniyá district, and on the west by Népál. Independent Sikkim lies to the north of the Dárjíling district, which forms its entire southern boundary, its eastern being the Chumbi Valley belonging to Tibet, its northern the Tsang province of Tibet, and its western Népál. Geographically it occupies the catchment area of the Tístá, until that river enters British territory; and politically it is ruled over by an

indigenous Rájá, under treaty with the British Government and tributary to Tibet.

British Sikkim consists of two well-defined and distinct tracts of country, plain and mountain; the latter rising abruptly out of the plains to 6,000 and 10,000 feet. The mountains are a portion of the outer Himálayas, and the plain a portion of the Murung or Tarái, the great band of forest running along the foot of the Himálayas. Independent Sikkim, with an area of 2,500 square miles is, however, made up entirely of mountains, which are spurs running inwards from the mighty bounding watersheds, wherein rise the sources of the Tístá and its tributaries; the deep gorges created by these rivers being its only valleys.

The pivots upon which the mountain systems of Sikkim turn are Kangchanjanga, 28,000 feet, on the north-west, and Dankya, 23,000 feet, on the north-east; and the dividing line is the Tístá, which has here a course due north and south. From Kangchanjanga southwards to the plains trends a great spur called the Singlila Range, forming the western boundary of Sikkim, and including in its course the well-known mountains Kuda or Kubra, 24,000, Mon Lepcha and Kanglanamu, 13,000, Phalut or Phalalum, 12,000, and Tanglu, 10,000 feet. South-eastwards from Kangchanjanga runs a splendid spur ending in Mount Tendang, 8,000 feet, and numbering among its peaks Pandim, 22,000, and Narsing, 19,000 feet. This separates the Great Rangít and Tístá Rivers. Due east from Kangchanjanga runs a third mighty spur, though a comparatively short one, culminating in Mount

Tagcham, 19,000 feet. Going round to the east, we find running southwards from Dankya in a more or less wandering line past Ngaryam, 17,000, Chola, 17,000, Gibmochi, 14,000, to Mount Betsu in Bhútán, a long spur, mightier even than the Singlila Range, and called generally the Chola Range. North, and then west, and then south-west of Dankya there is a magnificent ridge of mountains, joining Kangchanjanga and Dankya, and including the lofty Chamyamu, 23,000 feet. And lastly, due west of Dankya in the direction of Chamyamu is the stupendous spur named successively Tamcham, 21,000, and Kangchanjhaü, 23,000 feet. Spurs of such size as these are, of course, mountain ranges in themselves, and from them inwards trend many lesser ranges or spurs. Such for instance is the range on which is situated Dárjíling itself, 7,000 feet, and Mount Sinchal, 8,000, and which is really a spur starting from Mount Tanglu. Similarly the Chamnaku Range, 12,000 feet, runs towards the Tístá from near the Chola Pass.

The Tístá is said usually to rise in the Cholamu Lake, lying amid the northern spurs of Dankya. It is here the Lháchen River receives the waters of the Zemu, which spring from the great heights between Kangchanjanga and Chamyamu. Running southwards along a great spur of Kangchanjhaü called Changkang, and passing Mount Tagcham, it receives the Lháchang, which rises off Dankya itself, and follows the opposite side of Changkang. After this junction the river for a short distance is called the Lháchi, till it meets the Rangnyong from Kangchanjanga, when it becomes the

Tístá, and receives successively the Moïng from the Chola Pass, the Rangchu or Rangpa from the Yakla and Jelap Passes; and lastly, its largest tributary in these hills the Great Rangít, which, with its own feeders, drains the eastern slopes of the Singlila Range, and the western slopes of Pandim, Narsing, and Tendang. Among the lesser rivers to be mentioned here are the Ratang straight from Kangchanjanga itself, the Kulhet from the Singlila or Islampa Pass into Nepál, the Ramman from Phalut, and the Little Rangít from Tanglu. After receiving the Great Rangít, the Tístá rolls rapidly on to the plains, debouching through the gorge of Sivak Gola, whence, as a mighty stream it continues its course until it finally runs into the Brahmáputra many miles away in the Rangpúr district. Everywhere in the hills its banks are precipitous and well-wooded, making it a beautiful stream, and, with its background of hill stretching beyond hill, a grand picture of natural scenery rarely to be witnessed anywhere.

In the heights on the borders of Sikkim are many tarns or lakes, and some of them of considerable size. Cholamu at 17,000 feet and Yumtso at 16,000 lie in the extreme north at the sources of the Tístá; while in the south-east corner lie the Chola, Chhókam, Yakla, Bhyusa or Jusa, Ninyetso and Beduntso, at heights varying from 10,000 to 15,000 feet. They are all of great beauty, and have been described in some detail by Sir Joseph Hooker, in his *Himálayan Journals*, and by the author of the diaries in this volume in his *Oriental Experience*.

The climate of Sikkim varies, of course, greatly as regards temperature, since the rivers lie very low, and the mountains are exceedingly lofty; but the land is blessed (or cursed?) with an excessive moisture. It is the wettest part of the Himálayas, and that is saying a good deal! The bed of the Tístá, which is a fair criterion of those of its tributaries according to relative position, occupies an ever-falling altitude of 17,000 feet at its source to 300 feet where it debouches on to the plains, but it is at a low level for a long distance into the mountains; and as the temperature varies three degrees or thereabouts with the elevation, there is every variety of vegetation, from that of the tropics by the river-banks to the sterility of eternal snow in the great heights. But everywhere there is rain and snow and oft-recurring fogs. The result of this is that the Sikkim hills are thickly clothed with vegetation *on both sides* to 12,000 feet, *i.e.*, as far up as plants can exist; which renders its gorges feverish and unhealthy, and consequently the dwelling places of the inhabitants are generally to be found on hill tops and mountain slopes beyond the reach of exhalations from the valleys. They have in this way a beauty of situation that can hardly be surpassed anywhere in the world.

Bounded thus by eternal snows, and being itself a land of deep gorges and precipitous mountains, clothed with forest and verdure to their very summits, Sikkim is a land of extraordinary beauty. Sir Joseph Hooker, who went all over it, says, "There are no flat valleys or plains in the whole country, no lakes or pre-

cipices of any consequence below 12,000 feet, and few or no bare slopes, although the latter are uniformly steep. Viewed from a distance on the plains of India, Sikkim presents the appearance—common to all mountainous countries—of consecutive parallel ridges, which run east and west. These are all wooded, and are backed by a beautiful range of snowy peaks, with occasional breaks in the foremost ranges through which the rivers debouch. Any view of the Himálayas, especially at a distance sufficient for the remote snowy peaks to be seen overtopping the outer ridges is, however, rare from the constant deposition of vapours over the forest-clad ranges during the greater part of the year, and the haziness of the dry atmosphere of the plains in the winter months. At the end of the rains, when the south-east monsoon has ceased to blow with constancy, views are obtained sometimes from a distance of nearly 200 miles. From the plains the highest peaks subtend so small an angle that they appear like white specks very low on the horizon, tipping the black lower and outer wooded ranges, which always rise out of a belt of haze, and, probably from the density of the lower strata of atmosphere, are never seen to rest on the visible horizon. The remarkable lowness on the horizon of the whole stupendous mass is always a disappointing feature to the new comer, who expects to see dazzling peaks towering in the air. Approaching nearer, the snowy mountains sink behind the wooded ones, long before the latter have assumed gigantic proportions; and when they do so, they appear a sombre, lurid, grey-green mass of vege-

tation, with no brighness or variation of colour. There is no break in this forest caused by rocks, precipices or cultivation; some spurs project nearer, and some valleys appear to retire further into the heart of the foremost great chain that shuts out all the country beyond.

"From Dárjíling, the appearance of parallel ridges is found to be deceptive, and due to the inosculating spurs of long tortuous ranges that run north and south throughout the whole length of Sikkim, dividing deep wooded valleys which form the beds of large rivers. The snowy peaks here look like a long east and west range of mountains, at an average distance of thirty to forty miles. Advancing into the country, this appearance proves equally deceptive, and the snowy range is resolved into isolated peaks situated in the meridional ridges; the snow-clad spurs, projecting east and west, crossing one another, and being uniformly white, appear to connect the peaks into one grand unbroken range. The rivers, instead of having their origin in the snowy mountains, rise far beyond them. Many of their sources are upwards of 100 miles in a straight line from the plains, in a very curious country, loftier by far in mean elevation than the meridional ridges which run south from it, yet comparatively bare of snow. This rearward part of the mountain region is Tibet, where all the Sikkim, Bhútán, and Népál rivers rise as small streams, increasing in size as they receive the drainage from the snow-covered parts of the ridges that bound them in their course. Their banks, between 8,000 and 14,000 feet of elevation, are generally clothed with rhododen-

drons, sometimes to the total exclusion of other woody vegetation, especially near the snowy mountains, a cool temperature and great humidity being the most favourable conditions for the luxuriant growth of this species."

It is this very plant that adds so much to the beauty of the Sikkim heights when in full flower, for its blossoms are of unrivalled gorgeousness for colour and size. Of this a good deal will be heard in the diaries; and elsewhere the author of them has said, "the rhododendron trees are the most beautiful yet discovered. The cluster of blossoms may be described in general terms as being as large as a man's head, and the leaves from twelve to thirteen inches long. The colouring of the flowers is quite superb, sometimes crimson, and sometimes alabaster white." It is interesting also to note here that many of the plants of this species to be found in English gardens are due to the seeds gathered by Sir Joseph Hooker with characteristic energy, even while a captive of the Sikkim Rájá!

To return to Sikkim scenery: it has been described by Major Morton, once Deputy Commissioner of Dárjíling, as "indescribably magnificent, the view of the snowy mountains from the heights of Phalut and Sabarkum in the cold season being one of unsurpassable beauty. A jagged line of snow connecting the two highest mountains in the world, Mont Everest and Kangchanjanga, dazzles the eye, and while the deep silence around impresses itself on the spectator, the thick clumps of pine forest, with their wide-spreading arms, add a weird solemnity to the scene."

Again, says the writer of the diaries—"From the altitude of most parts of mid Sikkim an immense sweep of country is beheld. The deep valley of the Tistá and its affluents, not more than 2,000 feet above sea level, lie below you, and from their depths you look up straight in one uninterrupted view to the summit of Kangchanjanga; so that deducting 2,000 from 28,000 you have in one sweep of the eye 26,000 feet of mountain slope, and that not in one place only, but in many places all over Sikkim. These and other circumstances, combined with the richness of the vegetation and the botanical interest connected therewith, also the many kinds of beautiful birds—this mixture of scientific and picturesque interest—has rendered Sikkim the desire of every one to behold."

Then, again, up in the heights where lie lakes and tarns in the sterile land beyond the reach of vegetation, the country has a superb beauty of its own, arising from the wonderful hues of the waters, the exquisite tints of the distant snows, the magnificent extent of view everywhere obtainable, and the subdued lighting of the atmosphere, than which "anything more lovely it is hard to conceive."

But this land of marvellous scenery has a terrible drawback in its weather. The traveller "has really to undergo great hardships. The mist and rain are provoking beyond the power of description. He has to march in the wet, to unpack his tent in the wet, to lie down to sleep in the wet, to pack up again in the wet; and for hours and sometimes for days together he lives

in the wet!" In the heights the average summer day is this: a fine morning, but biting cold; a clouded sky by 10 A.M., melting into snow by noon; a dismal afternoon that makes one "feel very miserable in the evening"; a clear cold starry midnight. It will be seen, therefore, that Sikkim rejoices in a climate which, though extremely favourable for vegetation, is peculiarly rigorous as regards mankind.

Over the stupendous mountain walls that form the actual boundaries of Sikkim are several passes; but of these we need not concern ourselves now with any except the most important. In the extreme north into Tibet are the Dankya, 18,000, and the Kangdalama, 16,000 feet; and in the south-east are the two important passes at about 15,000 feet of Chola and Yakla into the Chumbi Valley of Tibet, and at 12,000 the Jelap on the future highroad between India and China *viâ* Tibet. To this last leads a regularly engineered road from India *viâ* Dárjíling, Damsang, and Renak. Lastly. to the west is the Singlila or Islampa Pass into Népál, 10,000 feet, over which the Górkhá irruptions into Sikkim at the end of the last and the commencement of the present century were conducted.

Before closing this geographical sketch it is necessary to say something of East Népál as seen from the Singlila Range in order to adequately explain the diaries. Népál is drained by three main river systems —those of the Ghagrá, the Gandak and the Kósí, all of which eventually find their way into the Ganges. The most easterly of these is the Kósí, having seven main

tributaries, two of which, the Bhútiá Kósí and the Aran rise in Tibet far behind the Southern Himálayas. Of the feeders of the Kósí the Támbar is that which is nearest Sikkim, rising, indeed, in the great heights to the west of Kangchanjanga, and all its left bank, or eastern, tributaries in the Singlila Range. It is the view of their narrow valleys and the mighty ranges across them that is visible from the Singlila mountains; though the great heights, such as Mont Everest, 29,000 feet, are much further to the west; Everest itself towering above the left bank of the Aran at the point where it bursts through the Southern Himálayas. Our knowledge of this region is entirely dependent on Sir Joseph Hooker's account of his journey thither in 1848, in which is detailed with characteristic fullness and accuracy all that a traveller without any previous guide could note, but it is not necessary to enter into this point further here.

The population of Independent Sikkim is naturally very small, about 5,000 only. Of these, 2,500 are Lepchas, 1,000 Limbus, and 1,500 Bhútiás. The Lepchas are the aborigines of Sikkim, the Limbus are immigrants from Eastern Népál, and the Bhútiás from Bhútán. In the Dárjíling district is collected a most heterogeneous population comprising every class of Népálí, aborigines of several parts of the Lower Bengal and Assam Hills, and the usual tribes and castes of the neighbouring and even distant portions of India. With these, however, we need not concern ourselves

now, and it will suffice to describe briefly the Lepchas, the Limbus, and the Bhútiás.

The Lepchas are a short but well-built race, Tibetan in feature, and somewhat in habit, womanish in appearance, and never handsome. They are moral as things go in the Himálayas, honest as among themselves, timid, peaceful, and fond of ornaments; naturally frank, polite, humorous, good natured, open hearted, and free handed. They are gross feeders, but indolent, fond of change, and given to an out-door life; and are very poor, for they have no idea of cultivation beyond clearing a spot of virgin soil, and scraping up its surface with the rudest of agricultural implements, repeating the process elsewhere as soon as that particular area is exhausted.

The Limbus are a race of Tibetan origin from parts of Eastern Népál, where they once ruled, being dislodged with difficulty from their stronghold by the Górkhás. In character they are said to be brave and cruel; but they are of very similar habits to the Lepchas—with whom they will intermarry, and who call them Changs—though they are somewhat more slender in appearance. At the same time the two tribes differ altogether in language and dress.

The Bhútiás may be divided into three classes—those of Tibet, Sikkim, and Bhútán. Taking the inhabitants of Bhútán—Dharma Bhútiás as they are usually called after their spiritual chief the Dharma Rájá—as the type, they are a dark, powerful, finely made race, Tibetan

in feature, language, and religion; but of a very unpleasing character, being described as vain, rude, inaccessible, sulky, quarrelsome, turbulent, cowardly and cruel, and grossly immoral and drunken withal. Their brethren of Sikkim and Tibet—especially the latter—share their bad qualities in a lesser degree, are fairer, and though not so fine in appearance, are more robust. The Bhútiás are more industrious than the Lepchas, and, being better cultivators, are in a sense better off.

On the whole the dwellings of the people in Sikkim, though primitive, may be called comfortable. The Lepchas, being most skilful woodsmen, will in a very short time build themselves a hut of bamboos, much after the Burmese fashion, which is watertight and, for a Lepcha, sufficiently warm. As much may be said for the Limbus. The houses of the Bhútiás are everywhere to be noted for their superior construction, "being built of rubble, stone or clay, of two, three, and sometimes four stories. All the floors are neatly boarded with deal, and on two sides are well constructed verandahs, ornamented with carvēd and painted woodwork. The workmanship displays considerable skill in joinery, the panelling being very good of its kind. The roofs are made of shingles of pine, five or six feet in length, laid over a framework of wood, and kept in their places with stones. Immediately under this roof is a store room for dried turnips, grain, &c.; and the floor of this apartment, which is made of concrete clay, forms a second roof to the remainder of the house. The great *desideratum* is a chimney."

The excessive poverty of the Rájá of Sikkim and, from a pecuniary point of view, of his people, is best gauged by the two facts that he has no money revenue at all, and that his revenue in kind, consisting of agricultural produce and transit duties, is reckoned at about a rupee and a half per head of the population, *i.e*, less by a great deal than £1,000 a year! He has, however, some income, for the British Government has given him an allowance that has varied a good deal under current circumstances, and is now about £1,200 a year! His system of government, therefore, though extremely interesting as an ethnological study, is of necessity as primitive as it can well be. The only account of it that seems to exist is to be found in Mr. Edgar's *Report on Sikkim and the Tibetan Frontier*. The Rájá himself is a foreigner, *i.e.* he is a Tibetan residing half the year in the Chumbi Valley, which belongs altogether to Tibet, and where he has a house. So is his general Minister or Díwán, who is always a near relative. Sir Joseph Hooker says that they come of a family "of just respectable extraction" in Tibet, and that neither the best Tibetan families, nor the Chinese commissioners with the Dalai and Tashi Lamas consider them worthy of notice. However, the Rájá is lord of Sikkim, and thus governs it according to Mr. Edgar. "There are twelve Kázís,* and several other officers of various names, who exercise jurisdiction over specific tracts of land. Each of these officers assesses the revenue payable by all the

* The use of this and other Muhammadan official terms in Népál and other Himálayan States is noteworthy, and not well explained.

people settled on the lands within his jurisdiction, and keeps the greater portion for himself, paying over to the Rájá a certain fixed contribution. At the same time, he has no proprietary right in the land, though the Kázís have at least a kind of hereditary title to their office. The Kázís and other officers exercise limited civil and criminal jurisdiction within the lands the revenue of which they collect, all important cases being referred to the Rájá and decided by the Minister and the Díwáns, who are three in number.

"The cultivators have no title to the soil, and a man may settle down on and cultivate any land he may find unoccupied without going through any formality whatever, and when once he has occupied the land, no one except the Rájá can turn him out. But the Rájá can eject him at any time, and if he should cease to occupy the land he would not retain any lien upon it. There is a kind of tenant right, however, under which cultivators are enabled to dispose of unexhausted improvements. Thus, a man who has terraced a piece of hill-side could not sell the land, but is allowed to sell the right of using the terrace. This custom is acknowledged not to be absolutely a right, but more of the nature of an indulgence on the part of the Rájá, by whom it was allowed to grow up for the sake of convenience.

"The land is not assessed and pays no revenue. The assessment is on the revenue-payer personally, and in theory he is supposed to be allowed the use of the Rájá's land in order that he may live and be able to render to

the Rájá the services which he is bound to do as the Rájá's live chattel; and possibly if the system were carried to theoretical perfection, he would be bound to give over to the Rájá all the produce of the land—that is, all the fruit of his labour, beyond what might be actually necessary to support himself and his family. In practice the subject is only bound to give a certain portion of his labour, or of the fruit of his labour, to the State; and when he does not give actual service, the amount of his property is roughly assessed, and his contribution to the State fixed accordingly; but such an assessment is made without the slightest reference to the amount of land occupied by the subject. The value of his wives and children, slaves, cattle, furniture, &c., are all taken into account, but not the extent of his fields."

Regarded from its ethnological aspect, Mr. Edgar then shows in his *Report* how widely spread this system is in the Indo-Chinese States, in Manipur, Bhútán, Tibet and Burma; in Káchár, Assam and Népál. He also points out that something like it existed in ancient Egypt, as indicated in the 47th chapter of Genesis; that it perhaps underlies the forced labour and Government monopolies of modern Egypt, and probably also some of the land revenue systems of China. As regards ancient Egypt, he notes that "just as the land of the priests 'became not Pharaoh's,' so in Sikkim the Lamas are not bound to labour for the Rájá, and pay no dues of any kind, no matter how much land may be cultivated by themselves or their bondsmen."

The historical information obtainable about Sikkim is very meagre, and what there was of local record—a very fine MS. kept at Pemyangchi—was destroyed by the Górkhás during their irruption in 1814. Practically, no European has ever seriously enquired into the history of Sikkim, and all that is known is that the Rájá's family came from Tibet and settled at Gantak, where about 300 years ago it was represented by one Penchho Namgé. At that time a number of monks of the Dukpa sect—of which more presently—left Tibet owing to the ascendancy of the opposition sect of Galukpas, and emigrated to Sikkim. Penchho Namgé took them under his protection, and with their help made himself Rájá of Sikkim, including that portion of it now belonging to the Dárjíling district, aiding them in turn to convert the Lepchas to the Dukpa form of the Buddhist faith. He then removed to Rabdenchi, close to Pemyangchi, where the remains of his palace and fort are still to be found. The next ascertainable points are that in 1788 the Górkhás took the Murung or Tarái tract from the Rájá, and that in 1814, when the Népál War with the English broke out, the Sikkim Rájá joined us, being considerably punished during the fighting by the Górkhás, who plundered his chief monasteries and drove him across the Tístá. However, he reaped his reward when the war was over, by the restoration of the Murung tract, and the protection of the English against the Górkhás.

We are now brought to the foundation of Dárjíling as a sanatorium, and subsequently as a British district.

In 1828 a frontier dispute broke out between *Népál* and Sikkim, and while this was going on Mr. J. W. Grant visited Dárjíling, and wrote to Lord William Bentinck, then Governor-General, pointing out its value as a place of refuge for the sick, as a commercial depôt, and as a commanding military position. This led to the purchase of the Dárjíling Station, after negociation, by the British Government from the Rájá for an annuity of £300, subsequently increased to £600; and to the well-known Archibald Campbell being appointed its first Superintendent in 1840, a post which he held till 1862 to the incalculable benefit of the place. The Rájá, however, could not manage to keep what he had thus obtained, for he and his people were inveterate kidnappers. Slavery had been an old institution in Sikkim, and the Native Government, in order to keep it up, were guilty of two gross offences, viz., of providing themselves with slaves from British territory, and of attempting to recover their own absconding slaves from the same. In 1849, in order to enforce their demands for the cession of these runaways, they imprisoned Sir Joseph Hooker and Campbell while travelling in the Chamnaku Valley—as regards the outer world, by far the most celebrated act they ever performed! As a punishment for this characteristic piece of childish folly, the Murung district and the hill tracts of Dárjíling west of the Tístá were confiscated, and the Rájá's allowance was stopped. He was, however, so impoverished by this, that the allowance had to be renewed, and, it may be remarked, that this taking away of their lowland

possessions is the way to punish these highland chiefs. It brought the Bhútiás to reason, and, as will be seen later on, it can be used with effect on the Népálís if necessary. The fact is that what real wealth these hill sovereigns have, lies in their estates and lands at the foot of their mountains.

But it seems that in 1850 the Native Government was not sufficiently punished, for the kidnapping went on, till at last, in 1860, an expedition was sent to Tamlung, where the Rájá lives during the summer, and the local notables were bound down by a treaty sufficiently strict. Since then, until very lately, they have been on their good behaviour, which has resulted in the Rájá's allowance being raised to £1,200. It may be as well to add here that the eastern or Damsang tract of the Dárjiling District was taken from Bhútán, after the war of 1864, brought about by the foolish and insulting attitude of the Bhútiás to our envoy, Sir Ashley Eden.

The entries in the following journals now oblige us to consider a most intricate and difficult subject—the modern Buddhism of the Himálayas. Taken as a whole, it may be said that the highly philosophic faith of the older books with which, after a fashion, Mr. Edwin Arnold has made the British reader familiar—bears just that much resemblance to the modern very gross superstition, as a foundation in such matters must always exhibit towards the superstructure raised upon it. Confining ourselves strictly to that part of the Himálayas which we have been discussing all along, it seems that Buddhism really came into Sikkim from

Tibet in the sixteenth century, though the local tradition says that Urgyen Rimbochhe, *i.e.*, Padmasambhava, the Buddhist teacher of Urgyen (Uddayana), or Lahore, and the introducer of Buddhism into Tibet in the eighth century, visited Sikkim on his return to India, and chose Tasiding as the site of a monastery. The religion that Padmasambhava inculcated was a very corrupt one, and much overladen with the sensuous Saiva variety of the Tántrik philosophy of India; and we find, in place of the pure and noble teaching of Buddha and his immediate successors, a highly complicated theology based on ideas and doctrines of a Hindú origin! According to this, the Prime, or Adi, Buddha, who is not at all the Buddha with whom Europeans are familiar, but rather an abstract deity, was possessed of inherent *jñána* and *dhyána*, or wisdom and meditation, and by five spontaneous acts of *jñána* and *dhyána* he created the five Dhyáni Buddhas, viz., Akshóbhya, Vairóchana, Ratnasambhava, Amitábha, and Amógasiddha. Each Dhyáni Buddha in the same manner created a Bódhisattva, viz., Samantabhadra, Vajrapáni, Ratnapáni, Padmapáni or Avalokitésvara, and Visvapáni. Of these, Amitábha Buddha and his son, or Bódhisattva, Avalókitésvara Padmapáni are they who have taken the firmest hold on the popular imagination, and whose images are most frequently to be seen. They all have in Tibet, and consequently in Sikkim, names which translate either their Sanskrit ones or Sanskrit terms for their attributes. The above names are Sanskrit, and have been used because they

are far more familiar to Europeans than the Tibetan. Similarly Sanskrit terms will be employed throughout this description, it being sufficient to indicate its meaning whenever a Tibetan term is necessary.

As the evil teaching of the Tántrik philosophy sank deeper and deeper into the Himálayan Buddhism, the Buddhas and Bódhisattvas, increased to six in number, were invested with female energies, or wives, called Saktis; and in addition to the Dhyáni Buddhas a set of seven Mánusha, or Mortal, Buddhas, of whom Sákya Muni, *the* Buddha of the original Buddhism, was held to be the chief, were invented and granted a due complement of Bódhisattvas and Saktis; but as these belong more to Népál than to Sikkim and Tibet, they need not be noticed further now. Then, by the adoption of a very ancient doctrine, beings were divided into celestial (*lókéśvara*) and mortal, and these last into six progressive classes, *i. e.*, the soul has in a succession of lives to migrate by the performance of good works from the lowest to the highest class, in order to attain *nirvána*, or absorption into the divine essence; the ultimate—indeed, the so remotely ultimate as to be the practically unattainable—aim of all Buddhists. These six classes are *náraka*, the damned; *préta*, goblins; *tiryagga*, brute-beasts; *manushya*, man; *asura* and *daitya*, demi-gods; *śura* and *déva*, gods.

Such in merest outline is the doctrine, under the name of Buddhism, that was introduced by Urgyen Rimbochhe, and continued, with various additions and splitting-up into sectarian divisions, till the fourteenth

century, when there arose in Tibet a great priest or Láma, called Tsangkhapa, who set up to be a purist reformer, and attempted, after a fashion, to resuscitate the original or true faith of Buddhism. This created a great schism, and the old and new sects became sharply separated, even in dress; the old wearing *red caps* and calling themselves Dukpas, and the new, *yellow caps*, and being called Galukpas. The Galukpas eventually triumphed in Tibet and among the Tátárs; but the Dukpas remained in the ascendent in Népál and Bhútán, and, as we have already seen, in Sikkim.

Tsangkhapa established himself at Galdan, and founded the first great Láma's chair; but his contemporary, Gedun Tubpa, of Tashí, or commonly Teshu, Lhumpo made himself a far greater name as the Tashí Láma, and was the first to introduce the famous system of *avatáras*, by which a ruling Láma's successor is an infant, who is supposed to be the incarnation (*avatára*) by metempsychosis of the Láma just deceased. Gedun Tubpa called himself an incarnation of Amitábha Buddha, and all the Tashí Lámas since his death in 1473 have been incarnations of himself. The fifth in succession to Gedun Tubpa, named Navang Losang, established himself at Lhása as the Dàlai Láma in 1640, and founded, as the incarnation of Avalókitésvara Padmapáni, the Bódhisattva, an *avatárí* chair; and since he made himself master of all Tibet, it has become the most important and best known of all.

The *avatárí* system is now widely spread, and every head of a monastery with any claims to importance is

the incarnation of its founder; but there are five chief *avatárí* Láma's chairs, viz., in order of importance, the Dalai Láma of Lhása, the Tashí (or Teshu) Láma of Tashí Lhumpo, the Khampo of Galdan, all in Tibet proper; the Dharma Rájá of Bhútán, and the Táranáth Láma of Urga Kuren in Mongolia. All these Lámas are spiritual lords, and though, as in the case of the Dalai Lámas especially, they can assume temporal power, and are theoretically temporal as well as spiritual lords, they constitutionally delegate their political authority to ministers. Thus the Dalai Láma is represented politically by the Geshub Rimbochhe, an official chosen by a constitutional law from among the heads of certain monasteries, themselves all *avatárí* Lámas. So, too, the Dharma Rájá is represented by the Déb Rájá, a layman, ostensibly elected by a constitutionally appointed board. The relation between the Rájá of Sikkim and his Díwán is also evidently somewhat of a similar nature.

It is now necessary to explain a few terms. *Gedun* means the clergy as a body, and *láma* is a monk; but amongst the Galukpas, where the monks are in classes, a full-blown one is styled a *gelong*. Among the Sikkim Dukpas, however, the position seems to be reversed, and there the *gelong* is a monk, and the *láma* a chief monk. They commonly use three ritualistic instruments, viz., the *dilbu*, or prayer-bell; the *dorje*, or sceptre (thunderbolt), representing the well-known *vajra* of ancient India, and the *chhókhor*, or prayer-cylinder so familiar to all. They also erect buildings peculiar to

themselves, and fill their temples with images, the chief of which must be noticed presently. A *gompa* is a monastery, a *lhákhang* is a temple, and a *ládang* is a monk's house. The well-known ancient *chaitya* (or *chait*), or mortuary shrine, is called a *chhóten*, and the Indian *stúpa* (or tope), or relic-holder, a *dungten*. The *mani* (or *domani*), or *mendong*, a very common object, is a dyke of holy inscribed stones from ten feet to half a mile in length, to walk over which is a "good work unto salvation;" and lastly, in every temple is a *thsákhang*, or mortuary chamber, wherein medallions, stamped with the figures of deceased Lámas are kept.

The images usually to be found in the temples are as follows:—Sangya Koncho, or Shakya Tubpa, or Sákya Muni, *i.e.*, Buddha, seated with his right hand on his right knee, and his left in his lap holding his alms-dish, his body yellow, and his hair short, curly, and blue or black. Chhó Koncho or Dharma, the Law, personified as a white woman with four arms, two raised in prayer, the third holding a garland, and the fourth a lotus. Gedun Koncho, or Sangha, the Church personified: the right hand on the right knee, the left holding a lotus. Champa, or Maitréya, the future Buddha, seated with both hands raised, body yellow, hair short, curly, and blue or black. Jámya, or Manjúsrí the most famous mortal Bódhisattva; a yellow figure, seated with his right hand raised and holding a flaming sword and his left hand carrying a lotus. Chanresig, or Chagnadorje, or Dorjesempa, *i. e.*, Avalókitésvara the Dhyáni Bódhisattva; a white figure

standing, with his right hand by his side and his left carrying a lotus. Lagnadorje, or Vajrapáni the Dhyáni Bódhisattva; a yellow figure standing, with left hand empty and the right carrying a lotus. Tungsa, or Amóghasiddha the Dhyáni Buddha; a green figure seated, with his left hand in his lap holding a lotus and his right raised to teach. To these may be added Hopamé, or Amitábha, the most celebrated Dhyáni Buddha, progenitor of Avalókitésvara; a red figure seated, with both hands in his lap holding a lotus. It may be here noted also that each Dhyáni Buddha has his specific colour, which indicates also his wife, or Sakti, and his son, or Bódhisattva: thus Akshóbhya is blue or black, Ratnasambhava yellow, Amitábha red, and Amóghasiddha green. Also the Buddhas and Saktis are represented seated, and the Bódhisattvas standing. To these must be added, where the Tántrik teachings have sunk deeply, Dolma, or Tárá, the wife or Sakti of Amóghasiddha, a green figure seated: her right hand on her knee, her left holding a lotus. Varchu, or Chansumpa, a three-eyed form of the Hindu god Siva, of a low type, and his consort Todephama, or Chansumma; a similar three-eyed form of the bloody goddess Kálí. In Népál, where the filthy esoteric doctrines of the Tántrik philosophers have most prevailed, there is a great number more of such objects, but they need not concern us now.

A few words are desirable, before concluding this introduction, as to the monasteries and Lámas of Sikkim. The external appearance of the monasteries and *gompas*

or chapels attached to them, are sufficiently described in the journals themselves, so no more need be said about them now; and there is a good deal also told us about the Lámas and their social and political status, but the following additional remarks as to this seem advisable:—The Lámas of Sikkim, in common with those of the neighbouring States of Tibet and Bhútán, form a considerable section of the general population, and occupy nearly all the important posts. The chief Láma in Sikkim is called the Kubgen Láma, and is an *avatára* of the founder of Changchiling, the head of which subsequently removed his seat to Pemyangchi, hard by; and who now, under circumstances to be presently related, has his chief abode at the monastery of Ládang, near Tamlung. The position of the Kubgen Láma, and of the superior Lámas generally, is well illustrated by the following remarks of Mr. Edgar:—"The Kubgen Láma is head of nearly two-thirds of the monasteries in Sikkim. Pemyangchi was the residence of all his predecessors until some few years ago, when the *avatára* appeared in the family of *the Rájá, whose eldest son,* the brother of the present (1873) Rájá, *was discovered to be Kubgen.* The Rájá, in order to have his son near him, formed the Ládang monastery for him, where he resided, till, on the death of his second brother, who had been held to be heir to Sikkim, a dispensation was obtained for his marriage, and he was acknowledged to be heir apparent. He died, however, without children, and his next surviving brother, *the present Rájá, was taken from the Phodang monastery, of which he was Láma*

married, and declared heir apparent. The *avatára* of the Kubgen Láma meanwhile reappeared in a very humble family."

As to the monasteries, it must suffice now to state that the chief are those of Ládang, Phedang, and Phenchang, all near Tamlung; and Pemyangchi, Changchiling, Tasiding, Ralang, Ramteg, Dikiling, Phodang, and Yangang, outside; of these Changchiling, Pemyangchi, and Ládang are practically one foundation.

Among the Lámas there is one name to be found constantly mentioned in all accounts of our doings in Sikkim and Bhútán, and, of course, in the diaries—that of Chibu Láma. He was sprung from an old and respectable Sikkim family of Tibetan origin, dwelling at Tamlung, near the Rájá's house, and was early a man of influence and mark, for he seems to have been one of the first to learn Hindústání, a qualification that gave him much political importance. When Sir J. Hooker and Dr. Campbell were insulted and imprisoned by the Sikkim Court in 1849, he befriended them throughout, and as a reward obtained a very large estate of about 75,000 acres near Dárjíling on the annexation of Sikkim territory, which subsequently took place. On this he resided till his death in 1866. He was, for the second time, of great service not long before his death, as he volunteered to accompany Sir Ashley Eden on his mission to Bhútán in 1864, and was with him throughout that trying time, doing all he could to smooth matters for him, and being in considerable personal danger.

With this note the reader has been informed of all that he need know in order to comprehend the entries in the journals, and it is now only necessary to point out that the first diary refers to a journey made entirely within the limits of the Sikkim portion of the Dárjíling District; and that the second takes us first to that part of the district that originally belonged to Bhútán, and afterwards into Independent Sikkim.

A DIARY OF TRAVEL

IN

THE BRITISH PORTION OF SIKKIM,

BETWEEN THE 6TH AND 16TH MAY, 1875.

THE plan of this journey was to march from Dárjíling to Phalut, or Phalalum, the point of junction between the boundaries of Népál, Dárjíling, and Independent Sikkim, distant sixty miles, and back, along the line indicated by the boundary pillars erected on the frontier between British and Népálí territory, which runs along a ridge from 10,000 to 12,000 feet high, forming part of the Singlila Range. This ridge is the most interesting of all in the Eastern Himálayas, as it is a part of a spur which runs straight from Kangchanjanga, 28,000 feet above the sea, southward to the plains of the Tarái, and commands Népál on one side, and Sikkim and Dárjíling on the other. It also forms the watershed of two great river systems, for the streams on its western flank run into the Kósí, an affluent of the Ganges, while those on its eastern flank run into the Tístá, an affluent of the Brahmáputra.

The party consisted of myself, Dr. Staples, and Mr. Edgar, the Deputy-Commissioner of Dárjíling. Our chief native attendants were Tenduk, a Lepcha, and manager of the estate of the late Chibu Láma, so well known in our affairs with Bhútán; Gelong a Sikkim Bhútiá, and a *tahsíldár* or sub-collector of land revenue;* and Lachhmí Kántá, a Górkhá Bráhman of Káthmándú in Népál, and an inspector of police. All three were men of intelligence, local knowledge, and physical endurance, first-rate guides and managers on a march.

The following is the itinerary of this journey:—

May	6th.	Tanglu	25 miles.
„	7th.	Sandakphu	16 „
„	8th.	Charati	8 „
„	9th.	Phalut	12 „
„	10th.	Khusa	3 „
„	11th.	Sabarkum	6 „
„	12th.	Sandakphu	14 „
„	13th.	Halt.	
„	14th.	Tanglu	16 „
„	15th.	Halt.	
„	16th.	Dárjíling	25 „

Thursday, *May 6th*, 1875.—We started at 1 P.M. from Dárjíling for Mount Tanglu, distant 25 miles along a good bridle-road, which had been recently made for fast riding by Mr. Edgar, passing through a forest of oaks, chestnuts, magnolias, and laurels. The laurels were especially fine, from 60 to 80 feet high, with moss-grown trunks looking as if draped in green velvet.

* These two men had previously accompanied Mr. Edgar in his journey of 1873, which resulted in his *Report on Sikkim and the Tibetan Frontier*.

We reached our camp on Mount Tanglu, 10,080 feet, at half-past four, and found the summit enveloped in a mist, which shortly afterwards lifting itself up to the south-east, like a curtain, dislayed the Mai and Myong rivers wandering through the plains in the distance. Otherwise the evening closed in darkly, but the temperature was pleasant enough. Mount Tanglu is on the frontier between British and Népálí territory, and commands the main road from Népál to Dárjíling.

Friday, *May 7th.*—The morning broke very clear in the direction of the plains of North Bengal, which are seen from Tanglu to the highest advantage. On the east the Tístá and on the west the Kósí, both snow-fed rivers, can be made out—the direct distance between them being about 112 miles—and intermediately lesser rivers, viz., the Mahánadí, the Bálásan, the Róhiní, the Rékhtí, the Myong and the Mai. I hardly know any bird's-eye view of the Indian plains in which so many rivers can be seen. From Tanglu also there is a first-rate view of the snowy mountains, so well described by Sir Joseph Hooker in his *Himálayan Journals.** They were, however, but partially visible that morning, the summit only of the Kangchanjanga group appearing above the layers of cloud, which strangely enough were reflected on the surface of a little tarn, or tank, close to our camp! Excepting these views there is nothing particular to be seen at Tanglu in the way of rock, forest, or other feature, save, perhaps, some aged yew trees a short way from the camping ground.

* Vol. I., pp. 184, 185

After enjoying the views we marched for Sandakphu, distant 16 miles, and 11,963 feet high. The road for the first few miles crossed grassy undulations, and then descended very sharply down the side of Mount Tanglu through the extensive thickets of bamboo so common in this neighbourhood. Then, leaving the mountain, it passed, by a fatiguing series of ascents and descents, through forests diversified by the white flowers of the magnolia and the pale yellow ones of the *falconeri* species of rhododendron, some of which last were covered with flowers, and on one 150 bunches were counted (!), till it took us to a little lake called Kálápókhrí, from the ink-black hue of its waters, at the foot of the Sandakphu mountain. This we then began to ascend, and soon specimens of the silver fir (*abies webbiana*) came into view, gradually thickening into forests near the summit. At noon we reached our camp, which was carefully placed in a hollow near the top, sheltered between some firs and a crag of gneiss rock;—gneiss breaking out all over the top of the mountain in very fine masses. Here we found small-lilac rhododendrons in flower, growing all about the place.

By this hour the distant mountains were hidden by clouds, which, however, threw great shadows of a deep violet hue all over the nearer ravines and valleys, quite crowded with firs. The view of the snows from this spot, combining the two great points of Kangchanjanga and Mont Everest, though we failed to see it, is known to be first-rate; and so, what with rocks and flowers and fir forest and snow view, this encampment

in fine May weather is one of the most beautiful in the Dárjíling country.

We found on examination that, though the firs in the hollows were still intact, there had been a wasteful destruction of them all along the ridge by cattle-graziers; and Tenduk told us that they took the bark in order to pack their salt and such like articles in it, adding that the timber was of inferior value. These firs, though not so fine in appearance as the best forests of the kind in the Simla Hills, are much more uniformly extensive, spreading almost all over the whole mountain, and have a wild weird appearance.

By degrees the clouds turned into mist, and then into rain, and the evening closed in very wet and dark. We were, however, able to keep our bonfires alight. The rain lasted all night; but despite the altitude of almost 12,000 feet, we did not feel cold.

Saturday, *May 8th.*—The morning was dark and rainy, but as soon as the rain abated we marched for Charati, only eight miles distant on a road running along the ridge of the mountain without any noteworthy ascent or descent. We passed by some masses of gneiss, which looked quite majestic when dimly seen through the mist, and then crossed the heights of Chandugeri, the grassy knolls of which were covered with a purple primrose, the snow having but very recently melted there.

We next entered the region of a beautiful scarlet rhododendron, much larger in the flower than any species I have ever seen, and I regret that on inquiry I

was unable to ascertain its botanical name. Each head of its flowers has from twenty to thirty bells, and each bell is about two inches in length and one in diameter; so that a head of flowers is from three to four times as large as a man's closed fist! The plants are generally shrubby, but sometimes develop into small trees with a pinkish bark, and most of them have fifty heads of flowers at least; some as many as 100; some even 150! In two parallel valleys the northern side was, we found, almost covered with these gorgeous flowers, and one can fancy the floral spectacle presented by a hill-side some 400 feet high, and stretching, perhaps, nearly a mile, thus covered with pink and scarlet!

We then passed through forests of firs, gloomy with clouds and full of aged, gnarled, and moss-clad trunks, to our camp, about 10,200 feet in height. It rained heavily all the afternoon, and we saw nothing whatever in the way of views.

SUNDAY, *May 9th.*—The morning was very dark and thick, but I was able to make some studies of a juniper (*juniperus recurva*), of which there were some fine clumps near the camp.

After this we marched for Phalut, distant 12 miles, and after some ascents and descents we passed over the Sabarkum point of the range, 10,430 feet in height, near which the pink and scarlet rhododendron, already described, was very luxuriant and in full flower. There was also here the best silver fir forest in the range, the trees being younger and stronger in growth than elsewhere. We next passed by rocks crowned with rhodo-

dendrons to Phalut, 12,042 feet, which we reached soon after midday, no views whatever having been visible on the way.

Around Phalut the range is bare of forest, and even of shrubs, except rhododendrons of the smaller species, and consists of grassy undulations studded with masses of gneiss rock split up into layers and laminations with curved edges, the curvature giving a horned form to the termination of almost all the formations, and causing them sometimes to assume shapes like the eagle's beak.

It rained again all that afternoon, and nothing was to be seen but the rocks, the strangely pointed forms of which, however, gained beauty through the medium of the thick mist. In the evening we were able to keep the bonfire alight, and did not suffer from cold despite the altitude.

MONDAY, *May* 10*th*.—After a rainy night, the morning broke clear towards the lower hills, and the plains were visible at a great distance. It was also clear towards the hills at the foot of Kanchanjanga, and the hills,—so well described by Hooker,* viz., Monlepcha, Gugdu,† Jongdi, and others,—as well as some important hills in North-East Népál,—Sidingba and so on,—which were finely visible; but the snows lay hidden behind clouds.

Close in front of us stood the hill of Khusa, which overlooks the Singlila Pass—so called from the abund-

* *Himálayan Journals*, Vol. I., p. 341 ff.

† This is Hooker's "Gubroo," a part of Kubra or Kuda. See note to *Himálayan Journals*, Vol. I. p. 345.

ance of birches in the neighbourhood,—which is the main passage from Népál to Sikkim, and that by which, in 1814, the Népálís invaded it.

We went for an excursion to the summit of Khusa, along the path that follows the boundary between Sikkim and Népál, and returned to the camp the same day. On the way the weather became as bad as ever, the rain changing to hail and sleet at the top of Khusa, which is over 12,500 feet. It was very cold there even at midday (!), and we saw nothing but some rocks, junipers, heaths, and shrubby rhododendrons. We also observed some fine birch forests in Sikkim territory, which had been wantonly felled.

The rain that evening was so constant and heavy that one wondered whether the monsoon, which is always early hereabouts, was beginning. Against this idea there was, however, the circumstance that the wind had always blown steadily from the south-west and was gradually freshening, and we hailed this increasing wind as sure to blow away the rain and mist. And sure enough it did, for by ten o'clock there was a starlit sky; but by midnight the wind quickened into a hurricane, which lasted all night. My own little tent was riven asunder, and at the other tent we had to keep men holding up the poles all through the night. The general effect was like that of a storm at sea. Fortunately our little kitchen was in a temporary hut of bamboos, and stood well, and our followers were better off than we were, being sheltered under shrubs and rocks.

Tuesday, *May* 11*th*.—The hurricane continued, but

with slight abatement. At daybreak the upper air was all clear, though masses of cloud had taken refuge in the depths of the valley and were gathered very thickly there.

Along the northern horizon, from eastern to western extremity, black, jagged, spiked masses pierced the amber tints of the dawn on the sky; and these masses were the two groups of Kangchanjanga and Mount Everest, ranging at a height from 28,000 to 29,000 feet, being the greatest in the Himálayas, and so, perhaps, in the world! As the sun rose, the Kangchanjanga peaks, looking quite close and towering far above the horizon, became tipped with a fiery light, and almost flashed, as if in flames! The Everest group, much more distant, had the same effect, but far more diffused. The fire of the sunlight seemed to envelop the whole of the snowy masses, which formed, indeed, one unbroken blaze of glory! Some 8,000 feet below us the Kapalí river, in Népál, was winding through a well-cultivated valley, in the direction of Everest, thereby intensifying the effect of height in the great mountain, and beyond it was the Walanshun valley of Népál, described by Hooker.* Sheltering ourselves under the rocks as well as we could from the cutting cold of the wind, we enjoyed this spectacle, hardly surpassable of its kind, for about half an hour, when the vapours from the valley came up, scudding with wonder-

Op. cit., Vol. I. p. 209 ff. Hooker's description of East Népál, Vol. I. pp. 176-280, is the only one in existence by an eye witness.

ful swiftness before the wind, and in a few seconds the whole scene was overcast!

Before noon the wind abated, the mist passed off, and the snows reappeared, but very different in aspect from the morning. Kangchanjanga, being at a distance of only twenty miles, had a brilliant glassy look all over its snowfields and glaciers, while Everest, being at least forty miles off, had a pale quiet look of majestic repose. As is well-known, the characteristic of Kangchanjanga and its attendants, Kuda and Janno, is gigantic breadth and massive squareness, Pandim alone of its neighbours having a pointed peak: but Everest is a cone-like domed sublimity, rising up in the midst of lesser summits, and having on one side a tent-like mountain running off from the central dome. Kangchanjanga is the more imposing, Everest the more graceful. There is a long space, perhaps 60 degrees of the horizon, between the two mountains, so that they cannot be seen at one glance, the intermediate space being occupied by snowy ranges of lesser proportions. Beyond Everest, again, in the direction of Népál, there is a wonderful square mass looking like a wall of snow.

To the eastward, beyond Kangchanjanga, we saw the Narsing group and then the Dankya and Chola Ranges on the Tibet frontier, with Chamalhari lifting up its head in the rear. In general terms, we had before us the whole snowy range of Bhútán, Sikkim, and Népál, about 200 miles in length; the eastern limit being the Gibmochi mountain of Bhútán, and the western, the Gosáinthán mountain of Népál.

We began our march back in the afternoon, watching the snowy mountains as we went along, and halting in the afternoon at Sabarkum in the midst of a fir forest. The day became balmy and pleasant, but towards evening the mist gathered and the wind rose again, causing the tall trees to bend and sway, so we had some bamboo fences put round our tents as a protection against it.

WEDNESDAY, *May 12th.*—The morning broke quite misty, and we marched towards Charati. For some way, say 200 yards, our path lay through an avenue of pink and scarlet rhododendrons of the species already mentioned. The trees were about fifteen feet high and in gorgeous bloom. It is unfortunate that they flower in so raw, wet, and misty a climate, for the bells come out at first a bright scarlet or crimson, which in the course of a day or two is bleached into a pale pink, the colour being actually washed out! Excepting in the valley near Chandugeri, this was the finest floral display which we had seen.

The weather continued cloudy, and in the fir forest near Charati the gloom became deep. While we were wondering at the striking effect, some thunder claps close to our ears ushered in a sharp storm of rain and sleet. We continued our march towards Sandakphu, and on reaching our tents found that a little snow had been falling all round them.

In the evening, which was bitterly cold, the wind rose, and made the mist lift momentarily from between us and the snowy range, while the setting sun lighted

up the masses of cloud, as they were driven one after another in swift succession past the snowy mountains. Below us, too, thin bright vapours were drifting and careering at a wonderful speed through the dark fir forest. Beneath these again the lowest depths of thickly-wooded valleys were black with quite an inky gloom.

THURSDAY, *May 13th.*—We halted at Sandakphu for the whole day in hopes of seeing the view of the snows, and also to make memoranda of what we had seen.

The morning and forenoon were misty and rainy, but in the afternoon it cleared, and we again witnessed a wonderful effect of clouds, lighted up with hues of rose and orange, and sailing rapidly between us and the snows; bright vapours rolling and tossing the while in the murky fir forests. I have never seen the bases of valleys look so black as these looked that evening. Again it was bitterly cold, as a cutting wind continued to blow from the south-west.

FRIDAY, *May 14th.*—Early in the morning, though clouds were thick over many parts of the mountains, all was clear near the Kangchanjanga group, which came out for nearly two hours in all its perfection;—first breaking out in flames of fire from the sunrise, and then subsiding into the glitter of white. Everest, however, was but fitfully visible for a few moments now and then as the clouds swept by, and no connected view was obtained of the whole range.

We then marched on to Tanglu. The day was

tolerably fine, though cloudy, and the evening closed in darkly, but there was a perceptible diminution in the cold of the previous days.

SATURDAY, *May* 15*th*.—We halted on the top of Tanglu to make memoranda and to dispose of papers and dispatches.

Early in the morning, though the whole country below our altitude (10,080 ft.) seemed to be wrapped in clouds, which completely shut out the view towards the plains, the snowy range and the sky generally were clear. The effect was remarkable:—the snowy mountains rising, as it were, immediately out of a surging ocean of clouds, which seemed to the spectator to have a generally flat surface, broken by waves and billows like the sea. The Kangchanjanga group shows probably to greater advantage from Tanglu than from any other point, and the eastern and the western parts of the range are also seen very well; but the Everest group is almost hidden by the intervening Sandakphu Hill, the top of the central dome only being visible. This circumstance renders the view of the snows from Tanglu distinctly inferior to that from either Sandakphu or Phalut. The day was tolerably fine and pleasant, but the evening was misty.

SUNDAY, *May* 16*th*.—The morning was clear all over the hills, though the plains were obscure, and with the help of the police inspector, Lachhmí Kántá, who was, as has been already said, a native of Káthmándú, we could make out most of the leading points in the geography of Népál.

After this we started for Dárjíling, accomplishing the distance, twenty-five miles, in three hours, which proved that the road was in a fair state for riding.

On this trip, though we saw at one time or another all there was to be seen to full advantage, we were perhaps unlucky as regards weather for such a month as May. Another party in another year might be more fortunate, but Sir Joseph Hooker appears to have encountered bad weather at Tanglu during the same month,* and looking to the general uncertainty of the climate at that altitude, any traveller who undertakes to march along the range must be prepared for a certain degree of trouble and discomfort.

* "The dew-point was always below the temperature, at which I was not surprised, for more drenching weather could not well be." *Himálayan Journals*, Vol. I. p. 170.

A DIARY OF TRAVEL

IN THE

DARJILING DISTRICT AND INDEPENDENT SIKKIM,

BETWEEN 26TH MAY AND 8TH JUNE, 1875.

THE plan of this journey was to go from Dárjíling to Damsang, and thence to Pemyangchi and Changchiling, and back direct to Dárjíling. The itinerary was as follows:—

May	26th.	Kalimpung	27 miles.
„	27th.	Damsang and Phedang . .	14 „
„	28th.	Halt.	—
„	29th.	Rangpa River	12 „
„	30th.	Pong	12 „
„	31st.	Tendang	6 „
June	1st.	Tasiding	20 „
„	2nd.	Halt.	—
„	3rd.	Pemyangchi	8 „
„	4th.	Changchiling	5 „
„	5th.	Pemyangchi	5 „
„	6th.	Tendang	20 „
„	7th.	Namchi	5 „
„	8th.	Dárjíling	20 „

WEDNESDAY, *May 26th.*—We started for Damsang, which is in British Bhútán. It is one of those pieces of territory which were taken from Bhútán after the war of 1864, and forms part of the Dárjíling district. The

intention was to visit this tract before the monsoon should begin, and if the monsoon should be deferred for a few days, to proceed onwards and see something of Independent Sikkim.

Leaving Dárjíling in the forenoon, we descended to the bank of the Great Rangít River, ten miles distant, by a good bridle-road made by the Public Works Department. The descent amounted to 6,000 feet, Dárjíling being 7,000 and the river 1,000 feet above the sea.

We first passed the tea-gardens of the Badamtam estate, and then approaching the river, we went through a fine forest of *sál* trees, called scientifically *Shorea robusta*, after Sir John Shore, Lord Teignmouth, preserved as a Government reserve by the Forest Department. Thence we rode along the banks of the Rangít by a fair-weather road to the junction of that river with Tístá, eight miles distant,—a pretty spot, but otherwise not very remarkable.

On the opposite or Sikkim bank also of the Rangít, for the river up to its junction with the Tístá forms the boundary between Sikkim and Dárjíling, there were fine *sál* forests, from the midst of which smoke was ascending:—a proof that the trees were being destroyed to make clearances for cultivation. The charred trunks of noble timber trees also appeared, which were being burnt for the value of their ashes as manure!

We now passed for two miles along the right bank of the Tístá, and then crossed it by a raft of "dug-out" canoes, *i.e.*, of canoes made by hollowing out the whole

solid trunk of a tree :—a method, which, though common in many hill tracts, is utterly wasteful and barbarous. A cane suspension bridge was, however, being made at the point we crossed, but had not been completed. The waters of the Tístá were slightly swollen from the melting of the snows at its source in the Dankya mountains, and had lost in some measure the pretty greenish hue they have in the winter.

After crossing we ascended by the main line of communication through Sikkim with Tibet, riding for seven miles, and meeting cultivation during a good part of the way. We noticed as a remarkable fact, that on this road very few good views of the Tístá are to be obtained.

We reached Kalimpung, 4,000 feet, in the afternoon, and alighted at a small house belonging to the Scotch Presbyterian Mission at Dárjíling, built for the accommodation of the missionaries when on tour. There are several mission schools in the neighbourhood receiving grants-in-aid from Government, fifty-three of the scholars in which were at that time reading elementary books in the Bhútiá, Lepcha, and Hindí languages. The formation of the place is that of a large basin, with long sloping sides much cultivated, principally with various kinds of millet, and tilled chiefly, though not entirely, by the plough. The cultivators' cottages are built of wood, generally of bamboos, and the roofs are thatched with grass. They are not gathered together in hamlets, but scattered about amongst the fields, and near most of them is a pole erected, to which are

attached white cloths, fluttering like little standards in the wind, whereon are inscribed prayers in the Tibetan language. The breeds of bovine cattle are fine, being of the best in the Himálayas, and so is the poultry. The soil is rich, reddish, clayey, and probably very productive, and the culture and tillage are supposed to be the best, as they are certainly the most extensive, in the Dárjíling district; but they appeared to me to be very untidy and inefficient, and altogether inferior to that which is to be seen in the Western Himálayas. The cultivators are principally Bhútías, but some are Lepchas and Paháris, or hillmen from Népál. On the whole, there is a certain air of rural comfort about the place.

The Lepchas are the aboriginal race and a pleasant people, hardy enough, but weak in character, and decreasing in numbers;—indeed, were it not for their intermarriage with Bhútiás, they would be dying out. The Bhútiás, on the other hand, are of Tibetan origin and somewhat stolid. The languages of the two races are cognate, but differ considerably, and both are Buddhists in religion. The Paháris from Népál are of the Aryan race, and are Hindús in religion. They are industrious and enterprising cultivators, greatly superior to the other races in this quarter, and destined to do more and more for the settlement and colonization of these hills. They are the men who break up the land with the plough, and show the other races how to give up the barbarous method of tillage without it.

There has been an increase of cultivation and immigration since the establishment of British rule in this

tract. The tenure of land is simple ryotwari,* the Government making its arrangements with each cultivator; and there is no rural chief or proprietor, but for each cluster of cultivators there is a *mandal*, or headman. The land revenue is collected by a *tahsíldár*, or subordinate revenue official, established at Kalimpung.

THURSDAY, *May 27th.*—The morning was cloudy, but the clouds cleared over part of the Kangchanjanga group, and the view of the Tístá River, 2,000 feet below us, winding through steep forest-clad banks, was pleasant.

The *tahsíldár* Gelong, our companion in the former journey, came to call, bringing with him his wife; for, as Buddhists, they had no idea of the seclusion of women. She was a cheerful elderly person, much adorned with turquoises and rude gold ornaments. He also brought with him an *avatárí* Láma, or Buddhist priest, quite a boy in years, riding on a pony in full canonicals.

We visited the Buddhist chapel of the neighbourhood, a rude structure, containing, however, a well made image of Buddha, and then started on horseback, in heavy rain, for Damsang, distant twelve miles, the road passing through cultivated fields for several of them. Approaching Damsang we entered a fine forest, well preserved by the Forest Department, and consisting of oaks, maples, magnolias, and other trees, but no firs or pines. It is here that the parasitic plant, *pothos*, with its large pendant leaves, is found on the trunks of the

* Compare p. 36 of the first volume.

trees in the greatest luxuriance, forming a splendid feature in the sylvan scenery. The creepers, *bauhinia* and others, are numerous, their stems being flung like ropes from tree to tree. All sorts of ferns, too, many of great size, are abundant, and the tree-fern is found, but comparatively rarely. One specimen, however, that we saw, was of the largest dimensions. being over fifty feet high!

We reached Damsang, 5,500 feet, in the forenoon, and by that time the rain had abated. Here we passed by a *mendong* for the first time. A *mendong* consists of a stone wall a few feet high and a few yards long, generally made of slabs of slate or grey shale, on which are inscribed in Tibetan characters the words "*Om mani padme hun.*" The traveller, if of the Buddhist religion, is expected to walk first on one side of it and then on the other, repeating these words. These words are inscribed on many structures and are a common form of prayer. If one asks the people about their meaning, they will assign none, affirming that they only form a mystic invocation, generally of Avalókitésvara Padmapáni, *i.e.*, Lotus-bearer, whom they call Chanresig. The words are, however, of Sanskrit origin, brought by the Buddhists from India, and may be translated word for word thus:—*Om mani padme hun*, Oh jewel in-the-lotus, amen,—the lotus being everywhere in India a sacred flower. After this we daily passed by *mendongs* of various dimensions.

In the afternoon we descended about 1,000 feet through another beautiful forest to Phedang, where

there is a small Buddhist chapel and monastery, situated in a tolerably well-cultivated valley. The priests and monks had gone to Lhása on duty, and one disciple only was left in charge.

Near this we found two specimens, one young and one old, of the weeping cypress (*cupressus funebris*), a native of China, which the Buddhists plant near all their ecclesiastical buildings. The tree grows and decays comparatively soon, but a young specimen, twenty to thirty years old, is very graceful and picturesque.

We returned to Damsang by the evening, but no distant views worth mentioning were seen that day, and as the appearance of the weather seemed to show that the commencement of the rains would be postponed for a few days, we decided to try to see something of Independent Sikkim before returning to Dárjíling. The object was to ascend Mount Tendang in Sikkim, on the right, or western, bank of the Tístá by a direct path. There being no regular road, and it being necessary to recross the Tístá, we had to send Lachhmí Kántá on ahead to explore and report whether a crossing over the river could be found.

Friday, *May 28th.* — We halted at Damsang, receiving despatches, seeing the views, and examining the forests, while we awaited for news from Lachhmí Kántá.

In the morning the Kangchanjanga and the Narsing snowy groups came out magnificently. Kangchanjanga we saw at an angle considerably different from those at

which we had previously seen it; the summit had lost much of its characteristic squareness, and had begun to appear pointed. The Dankya group, at the source of the Tístá, and the Tibetan mountains further north, Tamcham and Chamyamu, and others described by Hooker,* were partly visible, but the nearer range of Chola, on that frontier of Tibet, which is most accessible to us, was partly obscured. Sir Ashley Eden, in his *Report on Bhútán*,† expresses much admiration for this view of the snowy ranges, and although we could see it but imperfectly, we saw enough to be able to appreciate its beauty.

Damsang had a small fortification under Bhútán rule, since dismantled. Afterwards, for some time under British rule, a European civil officer was stationed there, but was later on withdrawn. The climate is delightful and salubrious, and though not so cold as Dárjíling, is cool and pleasant.

From Dárjíling to Phedang we passed along the very line mentioned in Mr. Edgar's *Report on Sikkim and the Tibetan Frontier*, pp. 88, 89, as being the most direct route to the passes over the Chola Range into Tibet.

SATURDAY, *May 29th.*—The morning was for the most part cloudy, but we received a letter from Lachhmí Kántá, to report that he had found a place fifteen miles off, where the Tístá could be crossed near

* His visit to the northern part of Sikkim is described in the beginning of the second volume of the *Himálayan Journals.*

† See *Report on the State of Bootan, and the Progress of the Mission of* 1863-4, page 71.

its junction with the Rangpa or Rangchu, by constructing a raft for crossing our ponies, and by repairing an old cane suspension bridge. So in the forenoon we marched, descending through a thick forest, and obtaining good views of the Tístá near its confluence with the Rangpa, for the junction of the rivers in an amphitheatre of mountains has a fine effect. Near the bottom of the valley we found an extensive *sál* forest, well preserved by the Forest Department.

Crossing the Rangpa by a ford, we entered the territory of Independent Sikkim, in which we remained until we recrossed the Rangít River below Dárjíling on the way home. The first thing that met the eye was the destruction of the *sál* timber for cultivation.

After a twelve mile march along a road which admitted of but little riding, we ascended a ridge 1,000 feet above the river-bed, as it was desirable to avoid spending the night in the feverish valley, and stopped in the *sál* forest, our people making temporary wooden huts for us. It rained a good deal during the night.

Sunday, *May 30th.*—In the morning we started for the Tístá crossing, distant three miles, passing by some copper mines, and seeing the miners in their village separating the ore from the refuse and fusing it with charcoal into rough pieces on the spot, to send to Dárjíling for manufacture. This part of the Tístá valley is full of copper ore, which is thus extracted in many villages.

We found the cane bridge over the Tístá rudely but

strongly constructed; the suspension being effected entirely by pieces of cane, in place of ropes, and the frame-work being made of bamboos. The rest of the bridge consisted of strong posts and poles supported against rocks and trees on either bank, and one person only was able to walk across over it at a time. The distance across the eddying water hardly exceeded seventy yards, and from bank to bank 100 yards. In combination with the river landscape, dashing water, grey gneiss, and steep *sál*-clad banks, this bridge formed a most picturesque object. There are many such over the rivers of Sikkim, the canes being chiefly brought from the jungles near Sivak, where the Tístá enters the British Tarái. The ponies and mules crossed the river on a raft.

Next commenced an ascent of nine miles up the eastern spur of Mount Tendang to a place called Pong, 5,500 feet. For a part of the road we were able to ride on mules, and fine views of the Tístá were seen.

On this, the western side of the river, the soil, reddish, clayey, and loamy, was just as fertile as on the eastern, and a certain amount of cultivation of an inferior style was met with. On level lands tillage was by the plough; on others, the husbandman merely burnt the forest and cast the seed on ground fertilized by ashes. The crops were fair, though there was much fallow and still more culturable waste. The moisture—there were many running streamlets on the hill-side even at the end of the warm season,—and the climate are, however, suited for abundant and prosperous cultivation. The cottages

were somewhat poor and squalid. Rain fell during the afternoon and evening.

MONDAY, *May 31st.*—We ascended to the summit of Tendang, 8,715 feet, passing through a forest of oaks by a very muddy path which was much infested by leeches. Near the top the oak-trees assumed stately proportions, but the summit itself was clothed with a dense thicket of bamboos. We cleared a part of the thicket to open out the view, which, in fine weather, would be extensive, but the clouds gathered, and we saw nothing, consoling ourselves by finding that Hooker (Vol. II. p. 6) also states that he failed to see anything here.

We decided on proceeding on the morrow to Tasiding by a double or forced march, and thence to Pemyangchi, the principal monastery in Sikkim. So we sent off Gelong to prepare the crossing of the Rangít at the foot of the Tasiding Hill, and to send on a letter in the Tibetan language to the priests to announce our coming.

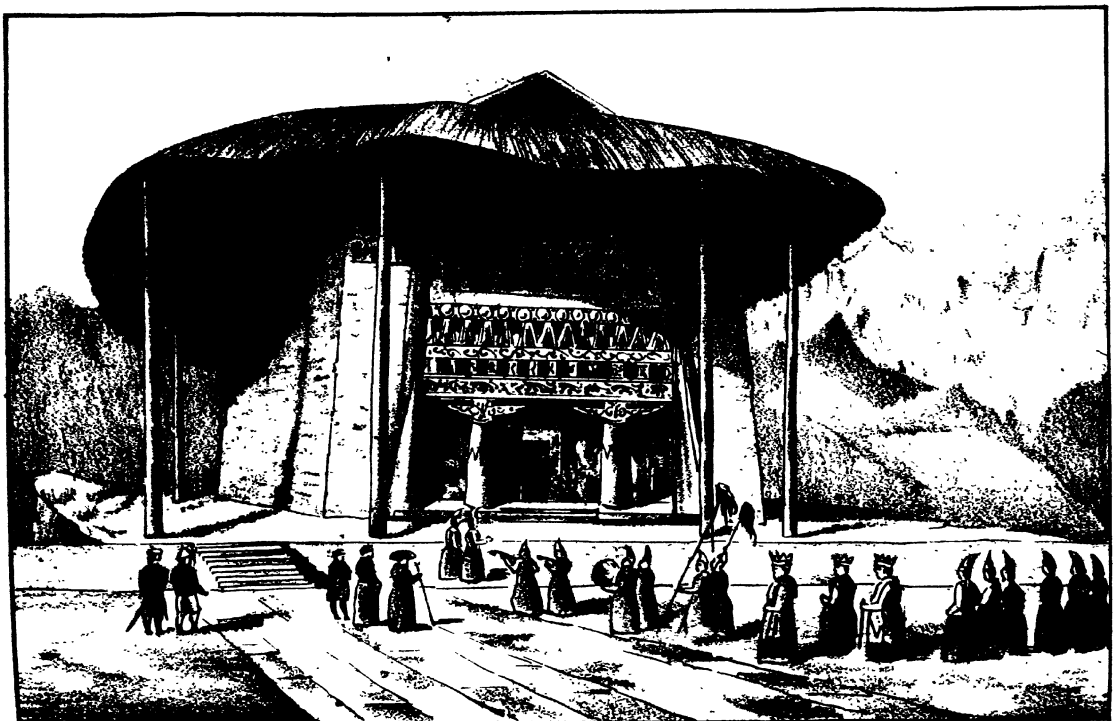
Owing to the dense vegetation, the insects abounded, and settled upon everything; a venomous little insect, well known in Sikkim by the name of *pibsa*, making its appearance. Towards evening rain came on again, lasting all night.

TUESDAY, *June 1st.*—Early in the morning we started amidst heavy rain. The descent through the oak forest, what with slippery clay rendering it hard to keep one's footing and with abundance of leeches and insects, was somewhat distressing.

We passed a large *mendong* on an eminence in the road, and then emerged from the forest and entered upon cultivated lands. The weather now improved, and we saw the solitary hill of Tasiding crowned with monasteries, and rising up in the midst of a noble amphitheatre, consisting of the mountains of Tendang, Mainam, and Pemyangchi. We then descended through a forest with beautiful tropical vegetation to the Rangít, where we found that Gelong had got a cane bridge ready for us, and a rope of canes whereby to swim our animals across. The Rangít Valley hereabouts has thin cascades of considerable height, in addition to its other picturesque features. We next ascended by a zig-zag path to Tasiding, 4,830 feet, which we reached at sunset, after thirteen hours' marching, alighting in a wooden house, which the Lámа had prepared for us. The afternoon was fine, but heavy rain set in during the night.

WEDNESDAY, *June 2nd.*—The morning was c the rain cleared soon after sunrise, and we were able to see the place to full advantage, a minute description of which is to be found in Hooker's book (Vol. I. p. 319 ff.).

It must be understood that in Sikkim a "monastery" has no conventual buildings at all, and consists of a *gompa*, or chapel, round which are situated houses where the priests and monks live. At Tasiding there are two principal *gompas*, having overshadowing umbrella-shaped roofs thatched with split bamboos, and casting in sunlight very long shadows over the walls, which are of



Exterior of the Buddhist Temple at Pemyangchi.

rough stone, the upper half being painted red. The windows are large, and the doorways are larger still, and all are of wood. The interiors, somewhat dark, have two storeys, the beams and wooden pillars of which are well-painted, and the walls covered with highly-coloured frescoes. The ends opposite to the entrances are filled with images. In various parts of the *goumpas* are to be found also wooden praying machines of cylindrical shape, which are supposed to effect a prayer at every revolution.

The elder chapel, founded by a Láma from Tibet between 200 and 300 years ago, though the actual date is uncertain, has in it a sitting image of Buddha, surrounded by the standing ones of the Bódhisattvas and their Saktis: some of the figures are of wood and some of terra-cotta. The expression of the faces and figures indicates a calmness and devotion that is meant to invite the spectator to grave reflection on things unseen, and the colouring of the robes is harmonious. The frescoes on the walls are illustrations of the punishments in a future state, some of which would be suitable for illustrations of Dante's *Inferno*.* This interior is most interesting, as it furnishes the best sight of the kind in all Sikkim, and well illustrates the Buddhism of the Himálayas. The chapel, too, contains on its shelves the remnants of a library of sacred Buddhist

* The hells, *myalba*, of the Himálayan Buddhists are eight cold and sixteen hot. The torments in them are a favourite subject among Tibetan and Himálayan painters. Life in a Buddhist hell is, however, of *finite* duration.

manuscripts, ruthlessly destroyed by the Népálí invaders of 1814.

The interior of the other chapel, founded by the Pemyangchi monks, at a much later date, is inferior in interest. The images and frescoes illustrate all manner of gods and superstitions engrafted on Buddhism.

Near both these chapels are *chaits*, or sepulchral monuments in memory of deceased persons, which are not tombs, as the practice of cremation prevails here. The modern *chait* is built of rough slate, and consists of a basement, an inverted cone, and a tapering structure, surmounted by a representation in wood or metal of the sun and moon. There are about fifty such monuments round about the chapels at Tasiding of heights varying from fifteen to fifty feet, and in the neighbourhood of the *chaits* are fine specimens of the weeping cypress. There are also several *mendongs*, and a curious little chapel devoted to the worship of evil spirits! *

These monasteries, once rich, when Sikkim was a considerable State, were plundered during the Népálí invasion, and have never recovered. They are destitute of furniture and articles of that sort, and the place is now somewhat deserted and neglected, there being but very few priests and monks.

In clear weather the view of the snows is fine, but

* *Yidlo*, or goblins, are the fifth class, or lowest but one, of "mortal beings," in Himálayan Buddhism. Everywhere, even in Tibet, the worship of the old gods, under the name of *lhá*, is incorporated into the religious practice of the people.

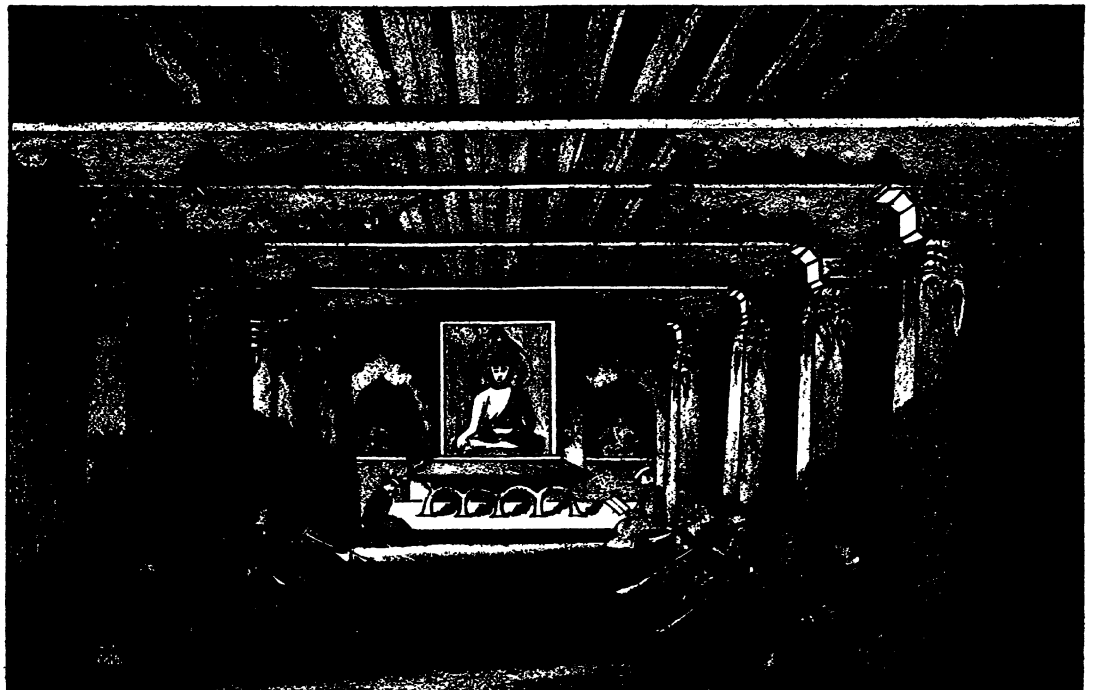
we saw nothing save a few gleams of snow here and there. The air of solitude, the strange architecture, the gloomy, though decorated interiors, the mountains towering all round, the distant roar of two rivers, the Rangít and the Ratang, 2,000 feet below, audible day and night, render the place very romantic. It rained again all night.

THURSDAY, *June 3rd.*—We started early for Pemyangchi, and met a funeral procession on the way. We descended through the forest to the Ratang, distant three miles, which we crossed by a cane bridge; but after the rain of the two previous nights it was too swollen to admit of any animal swimming across. This river rises in the glaciers of Kangchanjanga, and the point where we crossed was not more than thirty-five miles from its source. Of the several pretty crossings which we had on this journey this was the most picturesque: the precipitous manner in which the forest with its rich vegetation—screw pine, *pothos*, and countless creepers—overhangs the rocky bed and the seething water, being very striking. We next ascended by a zig-zag road five miles to Pemyangchi, 7,000 feet. The day was fine, but the last mile of ascent through oak forest, in sticky, slippery clay, after the heavy rain, was somewhat trying.

Approaching Pemyangchi we met some men with flagons of *marwá* beer, a weak liquor distilled from millet, which the monks had sent for our refreshment. Though we did not like to taste it, our followers partook of what is to them a favourite beverage in the

hills. Immediately afterwards some men came up with flutes, cymbals and drums and marched before us, and then emerging from the forest we passed some monks' houses, and ascending a few steps, found ourselves on the broad terrace opposite the gateway to the large chapel. Here the priests and monks, some thirty-five in all, were drawn up in full robes to receive us. The officials of the monastery were introduced—the steward, the rod-bearer, the deputy master, and lastly, the master. A procession was now quickly formed, which we followed into the chapel, where they all took their accustomed seats, while we sat on places prepared for us. We were then invited to take tea. The interior of the chapel seemed an odd place for this, but we were told that it was the correct ceremonial. A chaunt was begun, which lasted some ten minutes, as a sort of grace, and then tea was handed round—first to us, next to the priests, and lastly to the monks. A short chaunt followed, and then the procession preceded us out of the chapel.

In the afternoon we examined both the exterior and interior of the building. The present structure is quite new, though the establishment is some 200 years' old; the original building having been sacked and rifled of all its ornaments and riches by the Népálí invaders in 1814, and the building which existed in Hooker's time, 1849, having been destroyed by fire. The exterior is of the same style as that described at Tasiding, except that it is on a much larger scale. The roof is topped by a copper gilt erection, equivalent to the *htí*, or sacred



Interior of the Buddhist Temple at Pemyangchi.

umbrella of Burma, and the great wooden doorway is elaborately pointed.

In the interior there are two storeys. In the upper storey, which is plain, some of the monks reside, and in the lower is the chapel already mentioned, all the wooden pillars and beams of which are painted, and all its walls covered with frescoes: the entire decoration, whether on wood or plaster, representing debased forms of Buddhism, merging into pure idolatry. The colouring is rich and good and the designs are spirited, but the execution is rough, there being abundant cleverness, but hardly any real art. The work is by Tibetan artists, and the idea and conception are of a Chinese character. The principal image represents Sákya Muni the founder of Buddhism, but is destitute of art or beauty. There are no valuable ornaments or other property whatever. I should state the dimensions of the chapel in the lower storey, roughly, as length 60 feet; breadth 42 feet; and height 12 feet.

At the entrance to the building there is a good-sized ante-room with painted pillars, and with frescoes laid to represent the ideal kings of the regions over which Buddhism has spread; also Chagdor, *i.e.*, Chagnadorje, or Avalókitésvara, the well-known Bódhisattva, who is also the subduer of evil spirits.

The whole establishment good-naturally showed us their robes. The monks of Sikkim belong to the Dukpa order, have purple robes and red caps, distinguishing them from those of the Galukpa or Tibetan order, who have a yellow head-dress. The

master and the deputy-master, called respectively the *dorje lopen* and the *amjad* wear the robe of the Sikkim order, and over that a yellow silk tunic and a scarlet scarf. They also wear a scarlet head-dress. The effect of the whole party in procession in such scenery and surroundings was very picturesque.

In the evening there was a service which we went to see. It consisted of a series of chaunts and invocations to a Tanma, represented by a hideous lay figure dressed in robes and set up against a pillar in the chapel.*

The language of religion in this region is Tibetan, that of conversation Bhútiá, and as the inhabitants do not speak any Indian language, Gelong and Tenduk had to interpret for us. The manner and bearing of the priests and monks indicated entire friendliness, which Mr. Edgar assured me was sincere. They have no "caste" feeling whatever, and seemed glad to see us inside their chapels.

Round about the great chapel are several fine *chaits* and tolerably comfortable houses for the monks, built of bamboos, in one of which we were put up.

Friday, *June 4th.*—The morning was fine, though not unclouded. By degrees, however, the Narsing

*This is a very interesting reference. A Tanma, is a female malignant spirit in the doctrine of the Nyingmapa sect, the oldest of those now amalgamated into the Dukpa sect. According to tradition it was the action of the Tanmas, who are twelve in number, in worrying the Tibetans with plagues, that induced them to invite Padmasambhava to the country, who thereupon introduced the debased Buddhism subsequently prevalent there.

group, the nearest of the snowy mountains, some fifteen miles off in direct distance, appeared, the mighty granite and gneiss crags, tipped with snow seeming to frown close over us. Then the vast expanse of the Kangchanjanga snowfields came out brilliantly, the Singlila and other spurs from it enclosing us on at least two sides, and throwing an infinitude of shades of blue and violet over the valleys around.

We proceeded to the monastery of Changchiling, five miles off on the same ridge as Pemyangchi. The path, in the midst of which was a very large *mendong*, lay through a fine forest of oaks, one of the best of its kind in Sikkim, the trees being comparatively young.

At Changchiling the *chaits* are new and poor. The monastic building is of some age, but its income has fallen off of late, and it is now squalid and neglected. There are some fifty monks on the establishment, very few of whom were present when we saw it.

The exterior of the building has all the picturesque features already described, and even in a greater degree. In the interior, with one exception, the wood painting, the frescoes, and the images, represent only the debased forms of Buddhism; but in one highly decorated chamber on the ground-floor, there are three seated figures, the most remarkable of their kind that I had seen so far. The central figure is of fair complexion, somewhat feminine in its shape and dress, and called Dorjesempa or Hopame, *i.e.*, the Dhyáni Buddha Amitábha. The figure on its right, which has a light brown complexion, represents Sákya

Muni, the first prophet or theoretical teacher of Himálayan Buddhism; that on its left, with a black complexion and more grandly robed, represents Górakhnáth, the practical teacher who enforced the precepts.* On either side of each of these figures are smaller standing images of (?) disciples. These three great figures are more than double life-size; the material is terra-cotta, the colouring rich, varied, and tolerably harmonious, and the moulding, especially of the hands and drapery, good. The robes, the sacred implements, and the symbols, the *dorje* † or thunderbolt, the bell, the bowl and the like,—are all shown with great attention to technicalities. The intention of the Tibetan artists evidently was pure and high, namely, to impress the spectator with a sense of the responsibility of man to a future judgment, to compel him to reverence the ineffable calm of virtue, and to convey an awful warning against disobedience. But the execution of this design, though in many respects giving signs of

* All this shows that Népáli Buddhism has influenced Sikkim. In that doctrine Sákya Muni, as Sákya Singha, who is *the* Buddha everywhere else, so far from being the great Buddha, or Adi Buddha, is merely a "mortal" Buddha, and therefore distinctly inferior to the chief Dhyáni Buddha or Amitábha. Again, Góraknáth or Górakshanátha, the patron deity of the Górkhás, was the introducer of the obscure hybrid Hindú-Buddhist cult of Matsyéndranátha or Machhíndranáth, a form of Avalókitésvara.

† It is this word which forms part of the name Dárjíling. The termination *ling* means place, and Dárjíling really means the place of the *dorje*. Hooker always writes the name "Dorjiling."

masterly cleverness, is so utterly deficient in ideality, and in many of the elements which constitute art, as *we* understand it, that the ultimate effect would be thought, perhaps, by many to be grotesque and bizarre. This is, indeed, almost inevitable if the spectator sees the figures near; but they were manifestly meant to be seen at the distance of a few yards in a dim subdued light, with the window shutters arranged accordingly. When thus regarded, they form a striking study for a painter.

The Láma in his robes, an old man broken down with rheumatism contracted in this damp place, told us that he should soon die and be with those whose images were before us!

That night we stayed in a very small house belonging to the monks.

Saturday, *June 5th.*—We spent the morning, which was brilliantly fine, at Changchiling. The plains near the debouchure of the Tístá, and the snowy ranges of Bhútán, Narsing, and Kangchanjanga were visible, but those of Dankya and Chola were for the most part hidden by intervening mountains. We were somewhat too near the Kangchanjanga group to obtain a comprehensive view of it, but this defect was compensated by the near sight of the details of crags, glaciers, and snow-fields. We were also able to discern on the hills before us the march made by Hooker, as described at page 341 ff. of his first volume, by the upper valley of the Ratang, past Yaksan, whose little lake he describes, Monlepcha, and Kadu. In another direction we could

see the Kulhet Valley leading down from the Singlila Pass, the route by which the Népálís came in 1788, 1808, and 1814 to plunder the monasteries of Sikkim. Our inquiries showed that the Singlila Pass is the main passage from Népál to Sikkim for military or political purposes; the passes across the range to the south of it being confronted by British territory, and those to the north having too severe a climate to be open at most seasons.

The native civil officer of the neighbourhood on the part of the Rájá of Sikkim, who bore the title of Kází, common in these hills, and borrowed from the Muhammadans, came to see us, and gave us many particulars of the civil government of Sikkim, which is of the most primitive character. His account of the number of villages and houses bore out the estimate, which has generally been made of the scanty population of Sikkim —less than 5,000 persons in an area of 2,544 square miles! All around us we saw expanses of culturable waste, and quantities of fallow; what cultivation there was being carried on to a large extent without the use of the plough, while the soil was everywhere rich! On the whole, Sikkim seemed to me to be rich in natural resources—soil, timber, fuel, running streams, metals, and stone—but very poorly cultivated; not actually misgoverned, perhaps, but more backward than any Hill State I have ever seen.

The day remained wonderfully clear till past noon, when a heavy rain-storm came up. When that was over, we returned to Pemyangchi, where we had further

communications with the Sikkim Lámas as to their position, both spiritual and secular.

Their system seems to resemble greater systems in more civilized countries. Spiritually, they owe allegiance to the Dalai Láma of Lhása,* whose authority extends over all Eastern Tibet, and whose temporal position is sustained by Chinese troops. Otherwise they are good subjects of the Rájá of Sikkim, and though their appointments are in some sense elective in the brotherhood, yet the confirmation of the Rájá is necessary. The heads of the principal monasteries in Sikkim are generally about the Rájá's court at Tamlung; and among these the head of the Pemyangchi establishment is the foremost. He is an *avatárí* Láma, and we did not see him, as he was absent at Tamlung. He is above the resident master of the monastery whom we saw. The Lámas have much secular influence, and the principal members of that class are the first men in Sikkim.

The monks are allowed to follow secular pursuits. They are drawn in childhood from the plough, and much of their time is spent in their fields; but they must sleep in the monastery for three months in the year. We found, in this way, only thirty present at Pemyangchi out of an establishment of one hundred and fifty. They are the only educated class in the State,

* Although he is of the Galukpa and they of the opposition Dukpa sect. There seems also to be some claim to religious suzerainty on the part of the Dharma Rájá of Bhútán over the Sikkim monasteries, as head of the Dukpas.

and whatever education exists for other classes is in their hands. While at the monastery, they go through a little study now and then, and perform some ceremonial work daily. On the whole, they seemed to us to be leading a lazy, listless life there; but it is to be remembered that this idleness lasts for only one quarter in each year, and that they are free to resign the monastic character when they please. Both priests and monks are very frequently married, but celibacy was the original rule of the order, and the principle is still regarded with veneration, though fallen into disuse. The title of *láma* is extended by courtesy to all the *gelongs*, or monks, though strictly it belongs to the priests only, who are selected from among the monks.

The income of the monasteries depends partly on lands and fees at births, marriages, and the like, but mainly on the offerings at funeral ceremonies, which are supposed to facilitate the journey to the other world,—a characteristic account of one of which is to be found in Mr. Edgar's *Report on Sikkim and the Tibetan Frontier*, p. 62 ff. At all the religious places the demeanour of our Lepcha and Bhútiá followers and baggage-carriers was really reverential, and, externally at least, their religion has much hold on them.

On the whole, notwithstanding its debasement by all manner of additions and superstitions, in its actual living state as we see it to-day in these parts, and notwithstanding its decline from its pristine theory, I think Buddhism is very far from being a despicable form of belief.

The *gompas* or chapels at Tasiding, Pemyangchi, and Changchiling, make capital subjects for the pencil,—what with the long sweep and curvature of the roofs, the far-reaching shadows on the walls, the robed figures, the cypresses, and the snowy backgrounds.

SUNDAY, *June 6th.*—We were again favoured with a fine morning, and the snowy ranges were all visible. The Lámas invited us to take our morning tea in the ante-room of the chapel, which we did. The sight was beautiful;—the rich frescoes on the wall, the snows of the Narsing group seen between the painted pillars, and the scarlet and yellow robes of the priests:—such a combination of foreground and background!

In the forenoon we set out on our return march to Dárjíling. We passed by Rabdenchí, the ruins of a small fort and palace where the Sikkim Rájá used to live before the Népálí invasion; and then by the Khizing *mendong* about 200 yards long, and the largest in Sikkim, where it is said that the Népálí troops halted before attacking Pemyangchi. We then descended by a fair bridle-road to the Rangít River, which we crossed by a cane suspension bridge hastily prepared for us by Tenduk. We next ascended, also by a bridle-path, till we gained the spur of Mount Tendang, which we had descended on the first of June to Tasiding. There we found our little tents pitched on an encamping ground at 4,500 feet, which gave us a view not only of the snowy range, but also of the monasteries of Changchiling, Pemyangchi, and Tasiding, as well as of three rivers in the valley beneath, the Rangít, the Ratang

and the Kulhet. This was one of the few days on which we had no rain from morning till night.

MONDAY, *June 7th.*—Early in the morning clouds were to be seen gathering from all four quarters; the wind had changed and was blowing from the east; gleams of sunshine made bits of distant hills look strangely near; everything betokened the coming of the monsoon. We hoped, however, that the heavy rain would hold off till we could pass through the forests of Tendang.

We now passed by the *mendong* and through the forest described in the journal for the 1st of June. Showers fell and made the path slippery and distressing. From the top of Tendang we descended by a well-made road, constructed when Colonel Gawler's force entered Sikkim in 1860–61,* to Namchi, 4,500 feet, the priests and monks of the small monastery of which came out to meet us, and we put up in a rest-house which had been once constructed for the Rájá. The clouds closed in upon us towards evening, and it rained all night.

TUESDAY, *June 8th.*—We found that the monsoon was evidently setting in, and started early in the morning in heavy rain, on horseback, following the line of well-made road already noticed, and descending gradually to the Rangít, distant ten miles from Namchi, through forests of *sál* and *pinus longifolia*, parts of

* This was undertaken in consequence of the perpetual kidnapping raids made by the Rájá's people, and it finally brought them to reason.

which had been wastefully destroyed for cultivation. It is sad to think that unless we can induce the Rájá to interfere, these forests, which are not only fine in themselves, but are situated on the banks of the several rivers which intersect Sikkim, and by which timber could be floated down to the plains, will be gradually destroyed! We crossed the Rangít by a cane suspension bridge, and then rode in continuous rain ten miles along the road described in the journal for the 26th of May to Dárjíling, which we reached before noon.

I should add that we went from Pemyangchi to Dárjíling by a straight line across the hills within two days. The ordinary traveller's route at lesser elevations is generally considered to occupy five or six marches.

I may mention as a characteristic of these hills,—or at least of those parts of them through which our routes lay,—the absence of game birds and animals. With the exception of an Argus pheasant, which startled us by its loud cry and then flew across our road on Tanglu, and a specimen of the Sikkim pheasant, or greenblood, shot by one of my party amongst the junipers at Charati, we saw absolutely nothing in the way of game. As regards the smaller kinds of birds, singing-birds and the like, we observed a great variety; many of them being of the ordinary European sorts—cuckoos, blackbirds, thrushes, larks, and apparently a kind of nightingale. At times, indeed, the woods became quite vocal with their song.

I have been somewhat particular in noting the weather

daily. The frequent, almost constant, occurrence of rain, and the prevalence of clouds in all seasons, save perhaps six weeks or two months in the autumn, must be admitted to be a drawback and a source of trouble in marching in the Sikkim hills.

REMARKS ON A TOUR

THROUGH

NEPAL IN MAY, 1876.

INTRODUCTION.

The method pursued in recording this journey differs considerably from that followed in the previous portions of this volume, and so far from being a day to day journal, the record is a rapid survey of impressions made, and of the results of conversations and enquiries held. The remarks now required, therefore, by way of introduction are rather of a supplementary than of an explanatory nature.

In attempting to explain the geography of Népál, one is led to note the in many ways remarkable analogy between it and its sister Himálayan valley of Kashmír. Just as the term Kashmír is employed to express the geographical extent of the territories of the Mahárájá of Jammún and Kashmír, as well as the Vale of Kashmír itself, so is the term Népál used for the Valley of Népál, and also for the whole of the extensive dominion of the Górkhás. Like the Valley of Kashmír also, the Valley of Népál is but a small portion of the entire territories. Taken as a whole, Népál, in the

more extended use of that word, *i.e*, the Górkhá possessions as they are now constituted, occupies a portion of the mountains between the Central and Southern Himálayan Ranges, and the whole of the montane tracts on the southward slopes of the Southern Himálayas, together with a similar portion of the Tarái at their feet, from the British province of Kumáun on the west to Sikkim on the east. They have thus Tibet on their northern, and British territory, —Oudh, the North-West Provinces, and Bengal proper or the Lower Provinces—on their southern borders. Of this region, some 500 miles in length by say 120 miles of average breadth, and so comprising an area of about 60,000 square miles, Népál proper is a mere valley, about sixteen miles long by as many broad, lying in the midst of the huge spurs of the Southern Himálayas.

The usual method of elucidating the complicated physical geography of the Górkhá kingdom is by an exposition of its river systems. Broadly, it comprises the catchment areas of three separate rivers and their affluents, which really form part of the great Gangetic system, viz., the Ghagrá in the west, the Gandak in the centre, and the Kósí in the east. The Ghagrá system consists of six main streams in the hills, called, the Kálí, Swétígangá, Karnálí, Bhérí, Sarjú, and Raptí, occupying the country between Nandádéví, 25,000 feet, (in Kumáun) and Dhaulagiri, 27,000 feet, both in the Southern Himálayas. Of these the Kálí, Karnálí and Bhérí rise in the Central Himálayas.

The Gandak system, locally known as the Sapt Gandakí, consists of seven streams, the Náráyaní, Swétígandak, Marsyándí, Búriá Gandak, Daramdí, Gandí and Tirsúlí Gandak, lying between Dhaulagiri and Dayabhang, 23,000 feet. Several of these rise beyond the Southern Range. Like the Gandak the Kósí system, locally the Sapt Kausikí, consists of seven main streams, viz., the Milamchí, Bhótiá Kósí, Támbá Kósí, Likhú, Dúdkósí, Aran and Támbar. These rise between Dayabhang and Kangchanjanga, 28,000 feet; the Bhótiá Kósí and the Aran rising beyond the Southern Range, the latter, indeed, having a long course in Tibet.

It will thus have been observed that the bounding mountains of these three great basins in the southern Himálayas, are Nandádéví, Dhaulagiri, Dayabhang and Kangchanjanga. Nandádéví is about 200 miles from Dhaulagiri, Dayabhang about 180 miles more to the east, and Kangchanjanga some 130 miles further still, and, as has been already explained in the case of Sikkim, from each of these great pivots there run southwards to the Indian plains mighty spurs, which form the watersheds between the three river basins already described. As, again, the tributaries of these rivers unite within the hills, so that in each case there is only one outlet into the plains, Népál is divided into three great natural divisions entirely surrounded by mighty mountain walls.* This is the

* This is only partially true of the Ghagrá basin. The affluents of the Karnálí, its chief tributary, unite in the hills, but the Kálí and the Raptí join it in the plains, finding their way

story of the configuration of the country on the Indian slopes of the Southern Himálayas throughout. The readers of this volume will have already found it to be so in Kashmír and Sikkim, and it is equally so from the bounding gorge of the Indus on the west to that of the Brahmáputra on the east.

Now, it is clear that the affluents of the three great rivers of Népál must drain towards different centres and leave intervals between them on the lower slopes. In that between the Gandak and the Kósí lies the mountain-locked valley of Népál, drained by the Bágmatí, which eventually finds its way to the Ganges on its own account. However, the general character of these mountains is a perpetual succession of vast ridges with narrow intervening glens, open valleys like Népál being very rare.

As we have already seen to be the case with the Himálayan districts of Kashmír and Sikkim there is an enormous variety of climate to be found in Népál. Mr. Brian Hodgson divides the Népál Himálayas into three longitudinal zones of climate, and his remarks have been thus summarized by Mr. Clements Markham:—"The lower, comprising the Dúns or Máris (submontane lowlands), the Bháwar or Sál (*Shorea robusta*) Forest, and the Taráí; the middle between the Dúns and the snow line; and the upper or alpine.

through the hills by themselves. Strictly the Raptí occupies the same position between the Karnáli and the Gandak as the Bágmatí does between the Gandak and the Kósí, as explained in the next paragraph of the text.

The first ranges from the plains to 4,000 feet; the central from 4,000 to 10,000; and the upper from 10,000 to 29,000. The amount of heat and cold in these several zones depends almost entirely on the elevation, there being a diminution of temperature equal to 3° or 3½° Fahrenheit, for every thousand feet of height. But as regards moisture, every movement to the west and north-west brings the traveller into a drier climate and takes him further also from the line of the rainy monsoon. The ridges, too, being in the direct line of the monsoon, check its progress, and their height has an effect on the amount of moisture in adjacent valleys. Thus there are great differences of climate even in places of equal elevation." Climate of course affects vegetation, and in "ascending the gorges from the Tarái to the alpine ridges, the traveller passes through three zones of vegetation. In the lower region he finds splendid timber trees, such as the *sál* and *sissú*, banyans and *pípals*, bamboos and palms. The central slopes are clothed with oaks, chestnuts, magnolias, laurels, rhododendrons, cherry and pear trees, thorns, ash and elm; and the upper region is that of junipers, larches, yews, poplars, dwarf rhododendrons, hollies, birches, and willows." Mr. Hodgson has also shown that the climate has affected the *fauna*, of which an unusual variety exists in Népál.

So much for the geography of Népál as an expression for the dominion of the Górkhás; let us now turn to the valley itself. As has been above said, the Kósí and Gandak systems are divided by great spurs tending

southward from Dayabhang to the plains of India. Almost immediately after leaving the great mountain these diverge somewhat to the east and west, creating a fresh drainage area in the interval between them. This is the basin of the Bágmatí and its affluents, which follows on a small scale precisely the character of the basins of the Ghagrá, Gandak and Kósí, except that it comprises an open and very fertile valley, and hence, though it is the smallest, it is the most important district in all the land. The Valley of Népál is therefore enclosed on its northern side by the immediate offshoots of Dayabhang, on the east and west by its spurs running to the south, and on the south by subsidiary spurs running inwards again from these. Its average elevation is 4,500 feet, and that of its mountain walls from 5,000 to 8,000 feet: so it belongs to Mr. Brian Hodgson's middle zone of climate. The bounding mountains and ranges are, on the north, Shévpurí, and round to the south by the east Manichur, Mahádév Pókhrá, Ránichauk, Phúlchauk and Mahábhárat; then round to the north again by the west Chandragiri, Indrathán or Dévchauk, Nágárjun and Kukanní. The gorge of the Bágmatí between the Mahábhárat and Chandragiri Ranges, like those of the Jhélam in Kashmír and of the Tístá in Sikkim, is the only outlet through the southern mountains.

The valley surface, though in many parts much broken into by inward spurs from the bounding ranges, especially from Nájárjun and Indrathán, is entirely alluvial, and so once again there is a marked analogy

to Kashmír: for it has two distinct levels, the lower one being that of the lands immediately round the Bágmatí and its tributaries, and the higher one that of the old alluvial plain, into which the streams have now cut such deep furrows. The whole valley is thus extremely fertile, the lowlands or *khólás* being especially adapted to the cultivation of rice and "wet" crops, and the uplands, or *társ*, to that of such cereals as wheat, and other "dry" crops. The choicest lands, however, are those near the bases of the surrounding hills, which combine the avantages of the lower and higher lands; because, being uplands, they enjoy the salubrity consequent on good subsoil drainage, and being close to the sources of the streams, they admit of free irrigation. Népál has, too, the advantage,—in this respect a decided one—over Kashmír, of being at an elevation which permits of a double harvest every year.

Premising that the lowlands of the Népál Valley are far more unhealthy than the uplands, and that the bulk of the inhabitants dwell in the latter, the climate may be called most healthy. The general seasons are those of the tropics, cold and dry from October to March, hot and wet from April to September. Spring and autumn are, however, fairly marked, the weather from March to May and from September to December being delightful, while the rains from June to August are genial; but the winter, *i.e.*, January and February, is cloudy, damp, with rain or snow, and disagreeable. The chief features of the climate are, on the whole, equability

and temperateness; "for months together the thermometer hardly ranges 5° day and night" about 60° Fahr., the winds are moderate except in March, and the electrical disturbances infrequent.

The people under the sway of the Górkhás are many and various, both in characteristics and origin. Thus there are the Bhútiás in the great heights, who are Tibetans in language, physical characteristics, manners, customs and dress. In the central regions we have in the west the Magars of the lower hills and the Gúrungs of the middle and alpine heights, the Néwárs and Múrmís of Népál proper, and the Kirántís and Limbús of the east. All these are Mongoloids, and to them must be added the Párbatiás, a mixed race sprung from the intercourse of Hindú refugees from the plains with hill women. The chief tribe of the Párbatiás, called the Khas, together with the other Párbatiás, the Magars, and the Gúrungs, form, as Górkhás or Górkhálís, the dominant race under conditions to be explained presently. Lastly, in the central forests are wild aborigines, such as the Chépángs and Kusúndás, of whom very little is known. The feverish jungles of the Tarái, again, are inhabited in Népál, as elsewhere, by primitive tribes, called there generically Awaliás, whose position is peculiar, in that they can dwell with impunity in places where the terrible *áwal* or malarial fever is sure to destroy the rest of their kind and that quickly!

The general status of all these tribes and races, except the Khas, is that of nomadic cultivators; but a few, such as the Néwárs especially, have long become

stationary cultivators, and the Gúrungs are still for the most part pastoral. There are no craftsmen, generally speaking, proper to any of them; stranger and helot races, located among them from time immemorial, being their smiths, potters, carpenters, curriers, &c. The Néwárs only have a literature, which is, however, wholly exotic, and they, too, are alone at all advanced in art and architecture, following chiefly Chinese, but also Indian models. As to the Párbatiás the generally accepted idea about their rise is, that when the Muhammadans began to conquer and ill treat the Hindús of the plains, Bráhmans and Rájpúts in numbers were driven into the western hills of Népál. They mixed with the spirited but rude Buddhistic inhabitants, and the Bráhmans, as they have done elsewhere in India, converted many of them to their own views of religion by a judicious manipulation of their prejudices. In this way the highland chiefs and their most prominent followers became "Rájpúts,' and so did the mixed offspring of the hill woman and the refugee from the plains. Thus arose the now powerful Khas Tribe, the result of Bráhman *mésalliances*, the Ikthárias or descen- of Rájpúts and hill women, the Thákurís or mixed descendants of persons of royal blood, and the Súhís or Sáhs, the similar forefathers of the present royal family. All these are Párbatiás, a term which properly means "mountaineers," but which is applied in Népál only to these tribes, who are Hindús, since they naturally adhered to the religion, as best they could, of their progenitors and teachers.

The Khas or Párbatiá Tribe proper—for the ambition of the other Párbatiás above-mentioned was to rank as Khas—gradually established their own little monarchy in the Górkhá tract to the north-west of the Népál Valley; and until the middle of the last century, when they spread their power over a wide dominion in the Himálayas—as will be briefly related shortly—the Khas dynasty of Górkhá seems to have been of the ordinary petty hill type. But after this performance they become the most important and leading people in all these hills, taking their name of Górkhá or Górkhálí from their habitat. Associated with them in their conquests, and sharing its fruits in a subordinate degree were the hardy and warlike races of the Magars and Gúrungs, between whose women and the Khas is still going on much the same process as formerly obtained in the case of the Bráhmans and Rájpúts and the hill women in general of days gone by, and they also have become Hindús and Parbatiás—Górkhás and Górkhálís —"with a difference."

The Hindús of the plains, of course, carried with them their elaborate system of *gótras*, or caste and tribal subdivisions, into the hills, and this with necessary alterations they conferred on their descendants in the mountains, who in turn conferred them on the Magars and Gúrungs. In this way has arisen a curious mixture of sept and family nomenclature which is peculiar to the Népál Himálayas. Without going into too minute subdivision it will be as well to note here that the chief septs of the Khas are the Thápás, Bishnyáts, Bhandárís,

Kárkís, Khánkás, Adhikáris, Bishts, Kunwárs, Baniyás, Dánís, Ghartís, and Khatrís; of the Magars, the Ránás, Thápás and Alayas. The Gúrungs do not appear to have as yet collected their subdivisions into septs.

These three Hindú Tribes of Khas, Magar, and Gúrung form the military population of Népál (though Limbús, Néwárs and others are found in the army), and are all Górkhás or Górkhálís; but it seems that the descendants of all the original inhabitants of Górkhá that "came over" into the Népál Valley with them also call themselves Górkhás, though they cannot be Párbatiás.* The term Górkhá, again, has a separate signification when applied to the personel of the British Górkhá regiments, where the object is to get a soldier suitable to us rather than to support local prejudices as to intertribal superiority. In the British regiments the Górkhás *par excellence* are the Magars and Gúrungs, there preferred to the Khas, who lord it over them in their own country; while with the Khas are ranked the Thákurís or Górkhá Rájpúts. The following are also enlisted, though considered distinctly inferior to the above:—Bráhmans, Khawás or men of left-handed descent from women about the Court, some kinds of Néwárs, and handicraftsmen (low castes) both of Néwár and Górkhá affinities. Formerly also men from Garhwál and Kumáun, both British territory, were taken, but these last were never held to be such good soldiers as the Górkhás and the

* Oldfield, *Sketches from Népál*, Vol. I., p. 44, however, has a different view as to the application of the terms Górkhálí and Párbatiá.

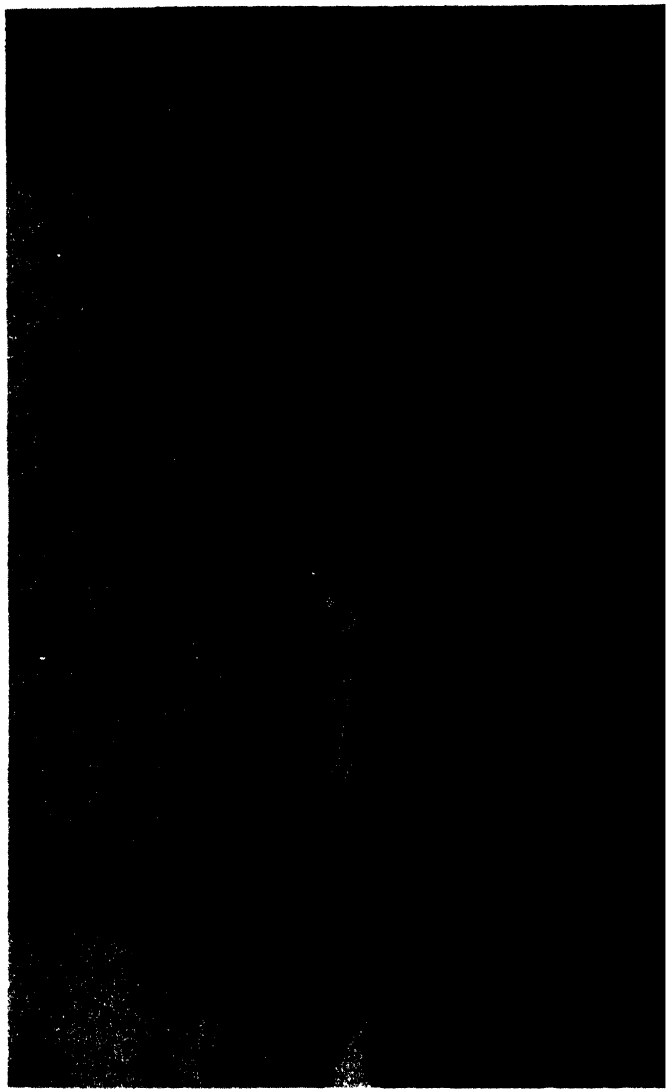
inhabitants of the Népálí dominions. It is sometimes argued that only the inferior population of Népál find their way into our Górkhá regiments; but, though it is true that we, as masters, do not put the same value on the Khas as he does himself, still our Górkhá officers do minutely understand the racial history of the recruits that present themselves, and know exactly what kind of men should be procured and what can be tolerated when better material fails them. Regarding the personal characteristics displayed by them in our service, General Sale Hill, who served for many years in the First Górkhá Light Infantry, has written thus:—"As compared with other Orientals the Górkhás are bold, enduring, faithful, frank, very independent and self-reliant. In their own country they are jealous of foreigners and self-assertive. They hate and despise Orientals of all other creeds and countries, and look up to and fraternize with Europeans, whom they admire for their superior knowledge, strength, and courage, and whom they imitate in dress and habits. They are very jealous of their women, but are domestic in their habits, kind and affectionate husbands and parents. Their wives are in consequence less shy and reserved, and have more freedom than those of other natives, reciprocating their affection, looking carefully after their uniform, and cheerfully performing all culinary and domestic duties. Such of our men as have not formerly served in their own national army, have been principally employed as field labourers, coolies, and so on. Few real Górkhá recruits know Hindústání, or, in fact, any-

thing but woodcraft; but they all show great zeal in acquiring information, though they are slow witted, and as a rule take much longer than other classes of natives in learning their drill and passing into the ranks. As a rule on joining they are unsophisticated and dirty, and the first lesson that has to be taught them is that 'cleanliness is next to godliness.' They have then few prejudices of any description, 'caste' or otherwise. Their chief vice is gambling, to which they are greatly addicted. Though hot-tempered and easily roused, they are in general quiet, well-behaved men, and extremely amenable to discipline, so that punishments are of rare occurrence. From the warlike qualities of their forefathers and the traditions handed down to them of their military prowess as conquerors of Népál, they are imbued with and cherish the true military spirit. Their compact and sturdy build, powerful muscular development, keen sight, acute hearing and hereditary education as sportsmen, eminently capacitate them for the duties of Light Infantry soldiers on the mountain side; while their acquaintance with the forest makes them as pioneers in a jungle almost unrivalled, where with their *kukrís*, or knives, as general instruments, they are quite at home. Lastly, the bravery displayed by them in their contests with the British affords ample proof of the dogged tenacity with which they can encounter danger and hardship."

The people who chiefly occupy the Népál Valley and whom the Górkhás first conquered are the Néwárs, still the most advanced part of the population in the arts

and amenities of civilization. They may be called Buddhists, but even before the Górkhá irruption Hinduism had greatly advanced among them, and it has naturally done so much more since; so that now about one-third of them are Hindús, or as they are called Saivamárgí Néwárs, their Buddhist fellow-countrymen being called Baudhamárgí Néwárs. But even of these last at least half, if not more, are neither one thing nor the other, worshipping Saiva gods and Buddhist deities with equal freedom; and all have adopted the Hindú system of caste in utter forgetfulness of the first principles of their creed. The Saivamárgís are divided into the usual 'castes,' and from among them were sprung the royal families overthrown by the Górkhás. The Baudhamárgís may be generally divided off into priests or Bánrás, orthodox Buddhists or Udás, and heterodox Buddhists or Japhús, these last forming the bulk of the population. In each case their status is hereditary, and their subdivisions also, in true caste fashion. As a race, the Néwárs have now naturally sunk to a secondary position in Népál, but still some classes of the Saivamárgís take employment as soldiers and hold their heads high, nor does it appear that the Górkhás found them unworthy enemies. The trade, the arts, the crafts, and the agriculture of the country seem also to be practically in their hands.

The extraordinary density of the population of the Népál Valley will be alluded to in the succeeding pages, and it will here suffice to remark on the chief towns in it, which are Káthmándú, Pátan, Kírtípúr and Bhátgáon.



Previous to the Górkhá conquest the cities of Népál were walled in, but the walls have now disappeared and the suburbs are numerous, owing to the rule, pretty strictly adhered to, that only high-caste Hindús should dwell within the city limits. Inside these each city is divided into *tóls* or squares, the central one, or *darbár*, being the site of the royal buildings and the principal temples. The palaces themselves consist of a number of small squares or quadrangles, giving on to the *darbár*, that at Káthmándú, as the Górkhá capital of the valley, being the most important. Previous, however, to the Górkhá supremacy the Bhátgáon Darbár was the largest, whilst that of Pátan was, and is still, the most picturesque. Kírtípúr Darbár is practically a ruin. The various city squares are not regularly situated with reference to each other, and the streets between them are narrow, paved with bricks or tiles, and quite undrained; but the houses are strongly built of red burnt-bricks, roofed with red tiles, several stories in height, and on the whole substantial and comfortable.

Three out of the four cities of the Népál Valley are decidedly large; Pátan the largest having some 60,000 inhabitants, Káthmándú say 50,000, Bhátgáon 50,000, and Kírtípúr 5,000. They were all "royal" cities in the days of the Néwár kings, though Kírtípúr was latterly subject to Pátan. Káthmándú contains one good Hindú temple, the Talijú; the military council chamber, or Kót, a place of historical importance; a picturesque market called the Káthmándú Tól; the Court of Justice or Dhansár; several imposing noble-

men's houses in a bastard modern style;—all in the neighbourhood of the Darbár: besides the Káthísambhú and Bódhmandal, Buddhist structures of some architectural pretensions. Outside it are situated the parade ground, or Thándí Khét; Thúpathalí, the palace of the Ministers and virtual rulers of the land; the old temple of Mahánkál claimed by both Hindús and Buddhists; the beautiful tank or reservoir of Ráni Pókhrí, a relic of the Néwár days; the British Residency, and the celebrated hill and religious buildings of Sambhúnáth. Pátan, or Lalitá Pátan, which is close to Káthmándú, was ruthlessly despoiled by the Górkhás on their irruption and has never recovered the ruin then thrust upon it. It is still a dilapidated town with a depressed air about it, but its Darbár is the most picturesque in the country, chiefly because the tasteless Górkhás have never left the old architecture of the Newárs alone. It contains also many *biárs* or *viháras*, *i.e.*, ancient Buddhist monasteries, and some important temples, such as those of Machhíndranáth and Sákya Singh or Mahábuddh; and outside it are four important Buddhist remains, attributed locally to Asóka. Kírtípúr, which is not far from either Pátan or Káthmándú, was even worse treated by the Górkhás than Pátan, and is now more or less in a state of ruin; but it contains good Hindú temples of Bhairava and Ganésa, and a Buddhist one called Chilandév, which is among the best remains in all the valley. Bhátgáon, further away, but still at no great distance—only some seven miles from Káthmándú—is a flourishing, lively, thickly populated town,

cleaner, better preserved, and more imposing in appearance than any of the others. It contains, besides the Darbár, a small square called the Taumárí Tól, in which are the temples of Bhawání and Bhairava; and outside it are the reservoir of Siddhí Pokhrí and the temple to Ganésa known as the Súrij Banáik.

It is desirable also, to say something of the district and town of Górkhá. The Górkhá district lies to the north-west of the Népál Valley in the region between the Trisúl-Gandak and Marsyándí affluents of the Gandak, and is drained by the Daramdí and Gandí rivers. The town is situate on the left bank of Daramdí and contains some 10,000 inhabitants, but its Darbár is mostly now in ruins, and there is nothing noteworthy in it as to architecture. Within the district are also the towns of Palpá and Pókhrá. The former is the original "home" of the Khas tribe, and the latter is a large flourishing town on the Swétígandak, situated in a valley which is large for the Himálayas, but unfortunately not capable of natural irrigation.

We must now pass on to a rapid survey of the more recent history of Népál. Without inquiring into the more or less uncertain traditions of the ancient rulers of the valley, it is sufficient to say here that in the middle of the last century the representatives of the well-known Hindú Mall, or Malla, dynasty of the Néwárs were still ruling. There was not, however, one king over the valley, and small as it is,—some 250 square miles only in area,—the power of the Mallas was split up into four distinct "kingdoms," in true Himálayan fashion, having

their head quarters respectively at Bhátgáon, Káthmándú, Pátan and Kírtípúr. At that moment, however, Kírtípúr was subject to Pátan. The pettiness of these "kingdoms" is best gauged by the facts that Káthmándú, Pátan and Kírtípúr are all within *three* miles of each other, and that Bhátgáon is only seven miles away! The purely urban area of London would easily include them all!

Though claiming a common descent, these little kings could naturally never agree, and about 1760 Ranjít Mall, the king of Bhátgáon and nominal suzerain of the whole valley, called in the aid of Prithví Náráyan Sáh, King of Górkhá, against Pátan and Káthmándú. However, the Néwárs soon found out what a serious error had been thus committed and joined forces against the Górkhás. This induced Prithví Náráyan Sáh to attempt to conquer them, and he began by laying siege to Kírtípúr. He was, however, successfully and bitterly opposed, and it was not till four years after his first attempt against that town in 1765 that he succeeded in making himself master of Népál, partly by fair fighting and partly by treachery and the manipulation of local class animosities. This conquest was accompanied by the usual atrocities, the effects of some of which are still apparent more than a century after the event!

Prithví Náráyan Sáh, now master of the important districts of Górkhá and Népál, became a formidable highland monarch, and turning his attention to the hills contiguous to his eastern border overran the country of the Kirántís and Limbús as far as Sikkim.

He died in 1775,* and was succeeded by his son Singh Pratáp Sáh, who in the three years of his reign somewhat increased the Górkhá borders to the west. In 1778 his son Ran Bahádur Sáh succeeded and began, as an infant, a long reign. The history of this is one of steady progress as regards the Górkhá arms, and of the disgusting succession of murders and intrigues and atrocious cruelties as regards the Court, that one invariably meets with in the East. In Ran Bahádur Sáh's time the peculiarity of the Górkhá army of blind loyalty to the constituted authority for the time being without distinction of persons was very marked. It is this that makes the "revolutions" in Népál so harmless, as it limits them to Court circles and prevents them having any effect on the politics of the Górkhá nation at large. The Górkhá soldier is first and last a Górkhá, and it is of little moment to him who is King and who Minister. Thus it happened that, though the people about the Court ill-treated each other without intermission in a manner that is positively sickening throughout Ran Bahádur Sáh's reign of twenty-nine years,† the Górkhás enlarged their borders and swallowed up all the country in the hills as far as Srínagar, the capital of Garhwál on the Ganges, counting thus as vassals the Rájás of Garhwál, Kumáun and Jumlá; the last being suzerain of the Chaubísiá and Báísiá Rájás, a set of forty-six

* It is as well to note here that there is an extraordinary uncertainty about Népálí dates, even the most modern. No two authorities agree about them.

† That is, counting to his death; but he was only a regent for the last seven years.

petty states situated chiefly about the affluents of the Karnáli River.

In 1792 the Górkhás made a successful raid into Tibet; but for this they were punished by the Chinese in a way that they still remember. In these operations both the Tibetans and the Górkhás sued for British aid, and many hold that had it been granted in *the first instance*, neither the Tibetan nor the Népáli countries would now be closed to British enterprise and commerce.

Ran Bahádur Sáh's many cruelties more than once drove him into exile in British territory, and in 1800 he abdicated in favour of his illegitimate son Gírbánjuddh Sáh. However, he was at the last again regent on behalf of this son till 1807, when he was killed in a Court affray by his half brother, and Gírbánjuddh Sáh became absolute ruler at ten years of age. The cheerful acquiescence of the Górkhás in the accession of this illegitimate son to the throne strongly exhibits their peculiar views of loyalty already referred to.

The reign of this last prince was signalised at first by the extension of the Górkhá kingdom on both flanks as far as Kángrá in the west and Sikkim in the east, but in the latter part of it the famous war with the English broke out. This was caused mainly by the arrogance of the Górkhás and their tendency to encroachment, and ended in 1816 by their complete defeat and confinement within their present boundaries. In 1817 Gírbánjuddh Sáh died and left an infant son and heir, Rájéndra Vikram Sáh, who was deposed in 1847 in favour of his

son Surêndra Vikram Sáh, reigning at the time when the journey now introduced was made. Since the days of Girbánjuddh Sáh, and, indeed, since the war, the relations between England and Népál, though strictly on political grounds only, have been friendly enough: *e.g.*, we have kept a Resident at Káthmándú, and the Górkhás sided with us in the Mutiny; but Englishmen are nevertheless jealously excluded from the country. Internally the history is one long record of plot and counterplot, palace revolution, atrocity and assassination; the people at large living meanwhile in complete indifference, satisfied to dwell under a bastard dynasty, and to be controlled *more Indico* by a family of practically hereditary ministers.

The Sáh dynasty of Górkhá, and now of Népál, claims descent from a younger son of the Méwár dynasty of Chittaur in Rájpútáná, a family that became scattered over India after the famous sack of that place in 1303 by 'Aláu'ddín Khiljí of Delhi. In the same way the family of Jang Bahádur Kanwár, the Minister of Népál up to his death in 1878, claims descent from the royal refugees of Méwár, its members having, according to their own account, procured their title of Kanwár centuries back from the Rájá of the petty State of Satánkót in return for war services. However, be this as it may, Bhím Sén (Khas) Thápá, the famous general and first minister of this line, seems to have accompanied Ran Bahádur Sáh into exile in 1800 in a humble capacity, and, on the latter's accession to power in 1804, to have become sole minister in succession to Dámódar (Bráh-

man) Pándé, who was beheaded. Bhím Sén Thápá held power till 1839, and it was owing to his aggressive policy that the Népálí War came about. After surviving several attempts on his life he was at last tortured into cutting his throat. The Pándés now returned to power, but in 1843 a turn of the wheel brought about a great beheading of them, and Mátabar Singh Thápá, nephew of Bhím Sén Thápá, became Minister. He was murdered, it is said, by his own nephew, Jang Bahádur Kanwár, afterwards the great Minister, in 1845 with the connivance of the King; and Gagan Singh, one of the murdering party, became Minister, but was himself shot dead in the following year. During the same evening, 14th September, 1846, occurred a massacre in the Kót, or military council chamber at Káthmándú, when thirty-one of the most influential men of Népál fell. This paved the way for the accession of Jang Bahádur Kanwár to power, which he held for thirty-two years, being the first Minister of the Górkhás in Népál to die a natural death! His life was often,—very often,—attempted, and even now things do not seem to have improved, for quite lately the old and revolting story of palace intrigue and murder has been enacted all over again.

Mahárájá* Jang Bahádur Kanwár Ráná, as Sir Jung Bahádur, G.C.B., G.C.S.I., was well known to the English, owing to his long visit to England in 1850, and though he was closely connected with the Thápás, he

* Mahárája, as a title, does not necessarily convey the sense of "territorial king," the term for which is Mahárájádhirájá.

came from a family of recent renown in Górkhá history. His great-grandfather, Rám Kishn Kanwár, took an important part in the conquest of Népál as a military leader; his grandfather, Ranjít Kanwár, was Governor of Jumlá after its conquest; and his father Bál Narsingh Kanwár was the person who cut down the murderer of Ran Bahádur Sáh in 1807.

Before concluding these preliminary notes reference must be made to the architecture of Népál, which as usual in India is mainly confined to religious structures. Hardly anything that the Górkhás have erected in Népál is worthy of notice, but their inheritance from the Néwárs is rich indeed. The chief architectural objects have been already mentioned in describing the towns of Népál, and it will now be sufficient to note their principal features. A brief account of the religion of the Népálís must, however, be first given.

The Buddhism of Népál, such as it is, is based on the Dukpa doctrine; but, as will have been perceived by the reader of these pages, it has been overlaid by Hindú notions. This influence is everywhere visible: in the division of the Buddhist Néwárs into castes; in the recognition of such divisions by their Brahmanist compatriots and neighbours; in the adherence of the majority of them to the practices of both Hindús and Buddhists; in the general prevalence of Tántrik worship, as represented by Vajrasattva, the sixth Dhyáni Buddha, Vajrasatvatmiká his wife or Sakti, and Ghantapáni his son or Bódhisattva; in the admission of the divinity of the purely Hindú gods and of the images of

these into their shrines and temples, *e.g.*, of Ganésa, Mahádéva or Siva in the forms of Bhairava and Mahákála, Indra, and Garuda, and of Siva's consort Párvatí in the forms of Bhairaví and Kálí; in the adoption,—after a fashion of their own it is true—of the Saiva phallic emblems, the *linga* and *yóní;* in the general worship of Matsyéndranátha or Machhíndranáth, a much Hinduized form of the Dhyáni Bódhisattva Padmapáni or Avalókitésvara, and of Manjusri, a mortal Bódhisattva of modern and Hindú characteristics. Manjusri is the patron saint of the Népál Valley, and Górakshanátha or Górakhnáth, a little understood personage much mixed up with Machhíndranáth, of the Górkhás. Both are universally worshipped. With the addition of these and of the Hindú gods above mentioned, the ordinary objects of veneration in Népál are substantially those affected in Sikkim as described at p. 169 above.

In Népál, Adi Buddha is represented by a pair of eyes, usually conspicuously placed on the capitals of *chaits*, and his emblem is a flame of fire. The Triratna, or Buddhist Trinity, viz., Buddha, Dharma "the Law," and Sangha "the Church," is invariably represented by three figures —that of Dharma being always *female*,—which are to be found everywhere in every possible size and position. The five orthodox Dhyáni Buddhas have usually fixed positions in a temple; Vairóchana in the centre, Akshóbhya in the east, Ratnasambhava in the south, Amitábha in the west, and Amógasiddha in the north. The images of these are in shrines, and in addition

are to be found sculptured slabs and figures of sizes, representing or symbolizing many Buddhist and Hindú religious objects, which need not be detailed here.

As to the actual architecture of the Népál Valley and its import, some of the words of the late Mr. Fergusson in his great work on the *History of Indian and Eastern Architecture* may well be quoted here in support of the statements to be found further on. "In Népál," he says, "we have no succession of styles—no history in fact—for we do not really know when any of the three religions was introduced; but what we find is the Vaishnava, Saiva and Buddhist religions existing side by side at the present day, and flourishing with a rank luxuriance unknown in the plains of Bengal, where probably their exuberance was checked by the example of the Muslims.

"Owing to all the principal monuments in Népál being comparatively modern—all certainly subsequent to the fourteenth century—and to the people being too poor to indulge in such magnificence as is found in the plains, the buildings of Népál cannot compare, as architectural objects, with those found in other parts of India. But, on the other hand, the very fact of their being modern gives them an interest of their own, and, though it is an exaggeration, it is a characteristic one, when it is said that in Népál there are more temples than houses, and more idols than men; it is true to such an extent that there is an unlimited field for inquiry, and even if not splendid, the buildings are marvellously picturesque."

Judging from photographs and such materials as were available, Mr. Fergusson "had no hesitation in asserting that there are some streets and palaces in Káthmándú, Bhátgáon and Pátan, which are more picturesque and striking as architectural compositions, than are to be found in any other cities in India. The style may be called barbarous, and the buildings have the defect of being principally in wood; but their height, their variety of outline, their wealth of carving and richness of colour, are such as are not to be found in Benares or any other city of the plains.

"The real point of interest in the architecture of Népál to the true student of the art lies in its ethnographic meaning. When fully mastered, it presents us with a complete microcosm of India as it was in the seventh century when Hiuen Tsiang visited it—when the Buddhist and Brahmanical religions flourished side by side; and when the distinctive features of the various races were far more marked than they have since become under the powerful solvent of the Muhammadan domination."

From all these causes Mr. Fergusson believed "that if the materials existed, and it were possible to write an exhaustive history of the architecture of the valley of Népál, it would throw more light on most of the problems that are now perplexing us than of any other province in India."

Again he says: "By far the most characteristic and beautiful temples of the Népálís are those possessing many storeys divided with sloping roofs. They are un-

like anything found in Bengal and all their affinities seem to be with those in Burma or China." Again further on, when speaking of the well-known doorway to the Darbár at Bhátgáon, portrayed in his and other works, he writes that it is "a singularly characteristic specimen of the style, but partaking much more of China than of India in its ornaments." It is, indeed, so like an archway in the Nankau Pass near Pekin that he was at first inclined to ascribe it to the same age. "The Chinese example is, however, dated in 1345, and the Népálí example according to Mr. Hodgson was erected as late as 1725, and yet their ornamentation is the same! In the centre is Garuda with a seven-headed-snake hood; on either hand are Nágas with seven-headed hoods also, and the general character of the foliaged ornaments is so similar that it is difficult to believe in so great a lapse of time between them."

Lastly, as a most interesting ethnological question, Mr. Fergusson draws marked attention to the similarity between the architecture of Népál and that of the Tuluvas, a peculiar isolated race in Kanara in Southern India; the temple of Krishna at Pátan and that at Mudbidri in Kanara being most remarkably alike.

With these notes on the architecture of Népál we must pass on to the account of the tour there in 1876.

REMARKS ON A TOUR

THROUGH

NEPAL IN MAY, 1876.

TRAVELLING by palanquins one day in May, 1876, from the British boundary of the Champáran district of Bihár, during the night, we reached the edge of the belt of the Népálí Tarái forest, at that point just ten miles broad; then, mounting horses, we rode through the forests and valleys of the lower range of hills, a distance of thirty-five miles, by an excellent cart road, to the foot of the Síságarhí Hill, which we immediately ascended by an extraordinarily sharp and difficult incline, and on the crest found ourselves on a fortified hill-top, where we stopped for the night. Next morning, crossing the Síságarhí Range, we descended into a valley, and then ascended the Chandragiri Range, which commands a view of the valley of Népál, the surrounding mountains, and the snowy ranges beyond,—altogether a noble prospect. Then we descended into the valley, and were thence driven in a carriage to Káthmándú and the Residency.

The thirty-five miles of distance through the Tarái

and the low hills must be done at one march, between sunrise and sunset, in order to avoid the malaria, which is much dreaded, especially in the hot season. With the ponies we had it took us seven hours; but, if one had time to lay out one's own horses, it might be done in four and a half hours. The Népálí Government took great pains with the road as far as the foot of the Síságarhí Hill; but they, no doubt purposely, left the road over the hills of Síságarhí and Chandragiri as difficult as possible, regarding the very stiff ascents and descents as part of their natural fortifications, on which they so much relied.

In Népál itself we stayed a full week; rode all about the valley; visited the several cities and the numerous Hindú and Buddhist temples and other architectural remains; saw the King, the Minister Jang Bahádur, the principal officers, and the troops; and ascended two of the neighbouring mountains, from the summit of one of which we were rewarded, after some hours of hard walking in heavy weather, by a view of the snowy ranges, of which there were actually counted no less than ten! We received the most hospitable kindness and much interesting and useful information from the Resident, Mr. Girdlestone, and the greatest civility and attention from the Népálí Government. Indeed, Mr. Girdlestone's political ability and special experience rendered his conversation most interesting and instructive.

The valley scenery of Népál is, of course, very pretty and good, but it is not at all comparable to that of Kashmír, the glory of Népál being in its architecture

rather than in its scenery. Still the scenery sets off and enhances the effect of the architecture by affording a blue background tipped with everlasting snows. The Népálí Hindú temple architecture is strikingly picturesque,—perhaps uniquely picturesque in India,—being modelled on that of the Chinese pagodas,—storey piled upon storey, with copper-gilt finials, minute wood-carvings, and purple-enamelled bricks. It is all the work of the original Mongoloid Néwár dynasties, violently displaced a century ago by the semi-Aryan Córkhás, whose modern temples are only a feeble reflex of the structures at Benares. The typical Buddhist buildings are second-rate specimens of the northern Buddhist architecture, without any of the character and originality we are accustomed to admire in the Síkkim-Bhútán-Tibetan style.

The cultivation of the Népál Valley is blessed with unequalled advantages, and is carried on with the utmost industry. In May we found a waving harvest of wheat awaiting the sickle, and I was told that almost all these lands had already yielded an equally good rice harvest within the agricultural year, and that many of the fields would yet yield special crops,—pepper, vegetables, and the like! In short, most of the lands yield two harvests in the year, and some yield even three! The chemical quality of the soil must be excellent, but one special cause of the fertility is the artificial irrigation from the countless streams and streamlets from the neighbouring hills. There are, however, no lakes, such as those which adorn Kashmír.

The houses of the people—even of the rural peasantry—have brick walls and tiled roofs, being altogether much more substantial than the dwellings of the corresponding classes of the plains of India.

The surface of the valley is difficult for roads, and consists of layers and plateau-like platforms, one above or below the other; nevertheless, it is traversed by many strongly-made causeways radiating from Káthmándú in all directions.

The champaign area of the valley is taken to be 250 square miles, the length being twenty-five miles, with an average breadth of ten miles.* Its population is very dense, the whole country-side being dotted over with villages and cottages. The number is not really known, but has been estimated to be 400,000 souls,—an apparently impossible number. That, however, it must be very large, is borne out by the fact that, excellent as the cultivation is, the land does not afford food enough for the people, a considerable food supply having to be yearly imported from the plains,—an important circumstance politically, of which the Népálís are well aware. There is, indeed, the suburban population of four cities, including Káthmándú, which cannot be less in all than 120,000 souls;† and if from 250 square miles, one-fourth,—say sixty-five square

* This would seem to be about the true area, though every writer varies. Brian Hodgson has 16 by 16=256 sq. m.; Dr. Oldfield, 15 by 14=220 sq. m.; Dr. Wright, 16 by 9=154 sq. m.; Dr. Allen and Mr. Fergusson, 12 by 9=108 sq. m.

† Often estimated, indeed, at 165,000: thus, Bhátgáon, 50,000; Káthmándú, 50,000; Pátan, 60,000; Kírtípúr, 5,000.

miles,—be deducted for streams, roads, ravines, &c., there are left 185 square miles, on which it is possible that a dense suburban and rural population of 800 to 1,000 to the square mile may subsist. Altogether it is probable that the population of the Népál Valley can hardly be less than 300,000 souls.

The valley is destitute of the superior kinds of manufactures, save those which pertain to weapons of war; but there are all the signs of health, vigour, contentment and alacrity in the general aspect of the people; and altogether, if its cultivation, irrigation, communications, habitations, works of art, and social organization be taken into consideration, the Népál Valley affords a monument of what can be accomplished by the unaided genius and industry of the natives of India.

It will have been observed that Népál has been above treated as a small valley, and this is strictly and accurately the case; though, from being the military and political centre, it has given its name to a great Himálayan dominion adjoining British territory for over a length of 500 miles. This great territory, inhabited mainly by aboriginal or Indo-Chinese races, was originally ruled by a number of petty dynasties springing out of them. Some of these dynasties, however, were of a mixed race, coming from Ayran Rájpút fathers and aboriginal mothers, and among them was the dynasty of the Górkhá tract.

The Górkhá district, for "Górkhá" is the name of a place rather than of a nation, is situate near the junction of several branches of the well-known river Gandak

within the Himálayan region, there called collectively the Trisúlgangá. It is inhabited, as above described, by half-caste Rájpúts, who have the hardihood of their maternal ancestors, inhabitants of the hills, together with the higher qualities of their paternal ancestors the Rájpúts of the plains. They do little in the way of cultivation, but are addicted to martial pursuits, and thus the Górkhá dynasty gradually beat down, or absorbed, all the surrounding dynasties, and overran all the mountainous country which now constitutes the Népálí dominion.

Among the first of the defeated dynasties was that of the Néwárs of the Népál Valley itself, which is quite the gem of the whole country; and it was the Néwár rule that made the valley what it is. The Néwárs were much superior to the Górkhá people in culture and civilization, though inferior in organization and arms. They made, however, a protracted resistance to the invaders from Górkhá, during the course of which they asked aid from the British. This was in the early days of our rule, and a British expedition was sent, which became prostrated by Tarái fever and failed. After that the Néwárs succumbed, and Népál became Górkhálí, as the phrase is, meaning dependent on Górkhá. The seat of Government was transferred from Górkhá to Káthmándú, the capital of Népál, but Górkhá continues to be the *patria—i.e.*, the mother state, from which the principal men still come, and the best troops are still drawn. Hence it is that, though the military and administrative centre is in Népál, the political centre is

still at Górkhá; and, if the Népál Valley were to be occupied by an enemy, the heart of the dominion would be untouched until Górkhá was taken. This is an important political consideration.

In scientific circles, the jealousy with which the Népálí Government guards its territory against the approach of knowledge has long been notorious. Nothing, however, will dissuade the Népálís from the belief that topographical surveys, geological examinations, and botanical collections, are either the precursors of political aggression, or else lead to complications which end in annexation; and so the exclusion of the Népálí dominion from the gaze of science is religiously maintained.

The Népálí Government is fond of stating its subject population at five millions of souls, including all the hills and the strip of plains along their southern base; but there are no data for such a statement, which, according to our general knowledge of the Himálayan regions, must be greatly in excess of the truth. Besides Népál itself, there are valleys in the territory, such as those of Górkhá, Pókhrí, and so on, which are well inhabited, and so is a portion of the submontane strip; but with these exceptions the area is very thinly populated.

In the trade between Népál and British territory the former sends articles which either are luxuries or of secondary necessity, whereas she receives either food-supply or other necessaries,—a fact to be noted.

The revenues are stated by the Népálí Government to be one hundred *lákhs* of rupees, or one million

sterling. In this there is probably some exaggeration. The Resident, however seemed to think that the expenture could not be less than three-quarters of a million, and might have been more; and as there was no debt, some inference may hence be drawn as to the fiscal resources.

The army serving with the colours has an effective strength of 20,000 men. We saw 12,000 men reviewed at Káthmándú, but there are irregular troops scattered in the interior; and as the military system is one of very short service, it happens that nearly all the able-bodied men of the whole country have been trained to arms. Under certain circumstances, the military strength, represented by 20,000 men, might be multiplied many times.

In the valley near Káhmándú there are arsenals and magazines, with ordnance, including siege guns, stores, thousands of stands of arms, small arm ammunition, and the like. It is remarkable that for all this they depend on indigenous manufactures,—a circumstance which, however creditable to their patriotism, must detract greatly from the military value of these things.

There are no fortresses in Népál, and the Government says that its trust is not in fortifications made by mortal hands, but to the natural fortresses with which the Maker of the mountains has endowed the country! How far this trust is justified by topographical fact is a point on which I shall have some remarks to offer presently.

As to the effective value of the Népálí troops, I

may say that it may be at once allowed that they are much the best troops possessed by any native state in India.

Of the infantry, the material, as regards fighting men, is excellent,—hardihood, endurance, activity, cheerfulness in emergent trouble, being their known qualities, and such being the case, it is probable that they would display a high degree of courage. In mountain warfare their national qualities, with the addition of what may be termed their foreign drill and discipline, would make them admirable troops; but they are inefficiently officered in the higher grades, all the military commands, divisions, brigades, and even colonelcies being given away to the relations and adherents of the Minister. Not only in general respects, but also in details of newest improvements, an imitation, or attempt at imitation, of the British system is made: and the drill and exercises—as seen on a parade ground,—are truly excellent. Field exercises and manœuvres, too, are much attempted, but it is doubtful whether they are efficiently performed. As already stated, the rifles are manufactured in Népál, and are made after the Enfield model, by hand *not* by machinery. Thus manufactured, they cannot be really efficient.

As regards the mounted branch of the service, there is absolutely no cavalry worthy of the name, and a regimental mounted officer rides a pony, *not* a horse; nor could the Népálís ever command the supply of any appreciable number of horses. This is an important

circumstance, if ever the military strength of Népál has to be measured.

In the artillery the guns are mainly dragged by men, which is much the best plan for service in the hills. I saw the men mounting and dismounting their little guns, which they did in a very smart and handy manner. The very small amount of artillery drawn by horses is a circumstance to be borne in mind, if Népálí power is ever to be exerted in the plains, for the absence of horses for artillery would appear at first sight to be a fatal defect. The Népálí Government has, however, a very large stock of elephants, and doubtless would reckon on that for the carrying of guns. There is a large supply of ordnance of various calibres, also made in Népál. In every infantry regiment a certain number of the men are trained to gunnery, but this would not avail in action according to modern warfare.

The Népálí Contingent, in the support of the British troops in the Oudh Campaign of 1858, did fairly well, and the native infantry regiments of our own, which are recruited within the Górkhálí dominions, have always been famed as among the very best troops in our service. In the war with Népál in 1815, the bravery and stubbornness of the Népálí soldiery called forth the respectful commendation of the British officers, but in their last war with Tibet, the Népálís by no means got the best of it, as the Tibetans were assisted by the Chinese, and the exhaustion of Népálí resources, which occurred on that occasion is still greatly remembered.

They, indeed, still speak with respect of some branches, at least, of the Chinese army, and that does not indicate a very formidable standard of military prowess.

On the whole, it is probable that, notwithstanding all their merits and their aptitude for particular sorts of warfare, the Népálí army would be quickly destroyed if opposed in the open field to a civilised enemy. If the present army of Népál, 20,000 strong, were to be drawn up in the open country, adjoining their own Tarái, in front of a small mixed British force of, say 5,000 men, armed and equipped with the newest appliances, and led by a commander who was at once a tactician and a strategist, they would be routed in a few hours. The fortitude of these mountaineers, and their tincture of foreign discipline, would be of no avail against military skill and science, and the resources of modern armament. I mention this latter point because, however absurd the idea may appear to some, the Népálís imagine that they could hold their own in the hills against the British, and think that they might not improbably be successful in a general contest, and, in the event of the British power being shaken, could press onward across the plains of Bengal to the seaboard. Their trust is in their natural fortifications of mountains; their ambition towards the rich plains and the sea-borne commerce.

The Népálís regard themselves as a Himálayan power placed between two Empires, the Chinese and the British, and except by general report, they do not seem to take any special cognizance as yet of other powers. It is to be hoped that we may never allow them to have

occasion for doing so; for, though externally they are very polite to us, it is a different sort of politeness from that of the ordinary Native States, and one cannot help seeing that they have what Shakespeare would have called "a high stomach." It is nearly certain, as a matter of historical retrospect, that, if it had not been for the rise of the British power, the Sikhs and the Górkhálís would have divided between them the vast territory now comprised under the designation of the Bengal Presidency, and the Népálís are doubtless aware of this.

The Minister, Jang Bahádur, created a Mahárájá by the King of Népál, was thoroughly loyal to us from conviction, from personal sentiment, from the teaching of experience, and from associations in the past; and, although plots were now and again hatched against him, he was universally believed to have a life-tenure of supreme power in Népál, as the Górkhálí King, styled Mahárájádhirájá, or Independent Monarch, did not take part in public affairs, though his person and office were regarded by the nation as sacred. Jang Bahádur quite commanded the devotion of his relatives, and they had the chief appointments in the army. He, however, retained in his own hand the ultimate control of the military as well as the civil administration. His civil government was reported to be vigorous and successful and generally just, but it was nevertheless understood that he was incessantly obliged to take care of himself against intriguers and murderers.

If a revolution in Népál were to occur, I hardly see how it could affect British interests, provided that there

were general peace in India at the time: but if we were ourselves in difficulty at such a moment, or if there were disturbances going on elsewhere, a revolution in Népál might, perhaps, be awkward. It is to be remarked, however, that if we were to be under the necessity of punishing the Népálí Government,—which we may trust will never occur—punishment could be easily inflicted; for between our frontier and the lower ranges of the Népálí Himálayas there intervenes a long strip of flat territory, some 500 miles in length and of varying breadth, but never exceeding twenty-five miles perhaps. It is partly cultivated and partly covered with rich forests, and could be easily seized and held by us. Indeed it affords, from its situation, extraordinary facilities for such an operation, and the blow would be immediately and severely felt by the Népálís. Besides their distress at the loss of territory in the very quarter where they most desire expansion, they would fear the cutting off of some of their food-supplies, and of many necessaries which they receive by trade. It is to be hoped that such a decisive stroke would suffice as a demonstration of British power, even in grave contingencies. Moreover, it is probable that the Népálís, who must be well aware of all this, would never provoke it.

If, however, it were to become necessary to approach Népál itself, that would be a much more serious business.

Situated as we are in India, it is necessary for us to think of these possibilities beforehand, though we hope that they may never be realized, and it is far more

pleasant to think of the loyal conduct of Népál for many years,—the useful assistance she rendered in 1857 and 1858 affording an earnest of the good service she may yet render us,—and to mark the good character which her people bear in British territory, whether serving in the army, or whether emigrating as colonists and labourers into our hill districts, where new industries are springing up.

The relations of Népál with Tibet form a constant subject of conversation with the Népálí officers. There is some trade with Tibet, not apparently of much importance, either as regards the articles of commerce or the routes traversed. and there are disputes on the border constantly occurring, the nature of which is not precisely ascertainable. For some years an agent of the Népálí Government was stationed at Lhása, but having, it was alleged, been much ill-treated, he was withdrawn shortly before 1876. It is, however, indirectly advantageous to British interests that a Népálí Agency should be maintained at Lhása, as by means of it we could obtain information. On the whole, I could not make out that the situation of Népál with respect to the eastern part of Tibet,—which is the really important part of that country,—is at all dominant, or even influential. The Tibetans would not probably mind the Népálís in the least, except as dependants of ours. There are at least two passes practicable for troops between Népál and Tibet, but, as lines of political and commercial communication with Lhása, they are not nearly so important as our own routes by Sikkim nearer home.

APPENDIX.

Place Names in Jammún and Kashmír tested by the Rev. J. H. Knowles *in Srínagar*, 1886.

Achhabal *or* Achhawal	اچھبل *or* اچھول
Adútak Range	ادوٹک
Aháténg Hill	اھاٹینگ
Aknúr	اکنور
'Alíábád Saráí	علیاباد سرائي
Amarnáth	امرناتھ
Apharwat	اپھروت
Anat Nág *or* Ánat Nág (*the same as* Islámábád)	انت ناگ *or* آنت ناگ
Awántipúr (*same as* Wántipúr)	اوانتي پور
Bábá Hanafu-'ddín	باباحنف الدین
Bábá Hanúpha Dín (*same as* Hanafu'ddín)	باباھنوپھ دین
Bápam Ríshí (Babamarishi *on the maps*)	باپم ریشي
Báramúla	بارہ مولہ
Bahrámgul	بھرام گل
Bánihál	بانہال
Báwan (*same as* Matan)	باون
Bhau Fort	بھو
Bhimbar	بھمبر
Bijbihára	بجبہارہ
Bijlí Sir Peak	بجلي سر
Bilaut	بلوت
Bódhgangá Stream	بودھ گنگا
Brahmá Peaks	برھما
Brárgarhí	برارگڑھي
Búrhas	بورھس
Bútal Pír Mount	بوٹل پیر
Chambá	چمبہ
Chárgal	چارگل
Chashma Sháhí	چشمہ شاھي
Chhut Pún (*same as* Chitha Páni)	چھت پون
Chibál	چبال
Chináb River	چناب

Chinání	چنانی
Chitha Páni	چٹھہ پانی
Dachhinpárá	دچھنپارا
Déogól	دیوگول
Dhansál	دھن سال
Dóda	دودہ
Dúdgangá	دودگنگا
Fírózpúr	فیروزپور
Farhat Bakhsh Garden (*same as the* Shálmár)	فرحت بخش
Gilgit	گلگت
Gólabarg Hills (*same as* Gulábgarh)	گولابرگ
Gratawat	گرتاوت
Gugrí Bal	گگری بل
Gulábgarh Hills	گلاب گڑھ
Gulmarg	گلمرگ
Hájan	ہاجن
Harí Parbat	ہری پربت
Harmukh	ہرمکھ
Háthí Band	ہاتھی بند
Hazrat Bal	حضرت بل
Hírapúr	ہیرہ پور
Hundi Bal	ہندبل
Islámábád	اسلام آباد
Jaibrár	جیبرار
Jammún	جموں
Kahúta	کہوٹہ
Káj Nág	کاج ناگ
Kamliwan	کملیون
Kang Karéwa (*same as* Za'frán Karéwa)	کنگ کریوہ
Kart	کرت
Katha Kul	کٹھہ کل
Khágan	کھاگن
Khana Bal	کھنہ بل
Khánpúr	خانپور
Kiranchí	کرنچی
Kishtwár	کشتوار
Kónsar Nág	کونسر ناگ
Kónsaran Kúthar	کونسرن کوٹھر
Kóntlun	کونتلن
Kóthár	کوٹھار
Kótlí	کوٹلی
Krála Sangar	کرالہ سنگر
Kúnda Bal	کوندہ بل
Ladákh	لداخ
Ladka Dhár	لدکہ دھار
La'l Khán's Kil'ah	لعل خان قلعہ
La'lpúr	لعلپور
Lándar	لاندر
Larú Lárí	لروالاری
Lúkhbawan	لوکھ بون
Lundrí (*same as* Lándar)	لندری
Lunkót Mountain	لنکوٹ
Lúpar Lúman	لوپر لومن
Mahú Pass	مہو
Manalgúí	منلگوئی
Mánas Bal	مانس بل
Manchhaláná	منچھلانا
Manchhul (*same as* Manchhaláná)	منچھل

Mán Taláo	مان تلاو
Mártand	مارتنڈ
Matan	متن
Mír	میر
Mír *and* Sír Mountain	میر سیر
Muhanpúr	مہنپور
Nahari Már	نہرمار
Nanga Parbat	ننگہ پربت
Nan Súr Range	نن سور
Narú Canal	نرو
Nasím Bágh	نسیم باغ
Nau Nagar Karéwa	نونگرکریوہ
Naushahra	نوشہرہ
Nishát Bágh	نشاط باغ
Núr Chamba Cascade	نورچمبہ
Pádsháh Bágh	پادشاہ باغ
Pándrénthan	پاندرینتھن
Pándún (*same as* Mártand)	پانڈون
Pángí	پانگي
Pánpúr	پانپور
Pantarí Peak	پنتري
Parí Mahal	پري محل
Parót	پروٹ
Patan	پٹن
Pír Pantsál Range	پیرپنچال
Póshiáná (*same as* Púshan)	پوشیانا
Póshkar	پوشکر
Prúntsh (*same as* Púnchh)	پرونچھ
Púnchh	پونچھ
Púshan	پوشن
Rájaurí	راجوري
Rámban	رام بن
Rámpúr Bundéla	رامپور بندیلہ
Rámsú	رام سو
Ratan Pantsál	رتن پنچال
Ratan Pír	رتن پیر
Rimbiára	رمبیارہ
Saifapúr	سیفہ پور
Samání	سماني
Sambal	سمبل
Saráí Sayyid-ábád	سرائي سیدآباد
Sarpa Sangar Peak	سرپہ سنگر
Séojadar	سیوجدر
Séjahá	سیجہا
Shádípúr	شادیپور
Sháhábád	شاہ آباد
Shakaru'ddín	شکرالدین
Shálmár Gardens	شالمار
Shankaráchár (*same as the* Takht-i-Sulaimán)	شنکراچار
Shérgarhí	شیرگڑھي
Shúpén	شوپین
Skardú	سکردو
Sómhan *and* Gómhan Hills	سومھن گومھن
Sónamarg	سونمرگ
Sópúr	سوپور
Srínagar	سرینگر
Sringabal Mountain	سرنگ بل
Súdh Mahádéo	سودہ مہادیو
Sundar Tab	سندرتب
Súngalban	سونگل بن
Súngalwan (*same as* Súngalban)	سونگل ون
Takht-i-Sulaimán	تخت سلیمان

Thatha Kútí	ٹھٹھہ کوٹی
Thun (*same as* Thunná)	ٹھن
Thunná	ٹھنا
Udhampúr	اودھم پور
Udsur Karéwa	ادسر کریوہ
Ular District	اولر
Ular Lake (*same as* Walar)	اولر
Ular Dal (*same as* Walar Lake)	اولر ڈل
Vérnág	ویرناگ
Véshú	ویشو
Vijhbuháru (*same as* Bijbihára)	وجھ بہار
Vítastá River (*the same as the* Jhélam)	ویتستا
Walar Lake	ولر
Wántípúr	وانتی پور
Wardwan	وردون
Wastarwan Hill	وسترون
Wátlándar	واٹلاندر
Za'frán Karéwa	زعفران کریوہ
Zébanwan	زیبن ون

GLOSSARIAL INDEX OF VERNACULAR TERMS.

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Abkárí, excise, 39
Achní, an appraisement of a crop for land revenue purposes in Hyderabad, 37
'Adálat Muráfa', 255
'Adálat Diwání Buzurg, 255
Agar Firdús ba rúh-i zamín ast, hamín ast, ú hamín ast, ú hamín ast. If there be a Paradise on the face of the earth, it is here, and it is here, and it is here, ii, 59
Akhbár-navís, newswriter, ii, 77
Amín, in Hyderabad, supervisor of revenue collection, 33 ; a district inspector of police, 25, 233
Amír, a noble, 100, 101, 102
Amír Kabír, the Great Noble, a title of the premier noble of Hyderabad. See Shamsu'l-Umará, 7, 63; explained, xxiii.
Amjad, the deputy-master of a Buddhist monastery in Sikkim, ii, 210
Anicut, an irrigation dam, 234 *note*, 254
Annaikattu. See Anicut.
'Aras'tú Jáh, the Aristotle of the World, a title, 37, 58, 61
Arkán, plu. of *rukn* (*q. v.*)
Asaf Jáh, the Asaf of the World, a title of the first Nizám, 54
'Asal, a pure Arab in Hyderabad, 22
Asghar Jang, the lesser in war, a title, 226
Asura, a demigod, a clan of mortals in Himálayan Buddhism, ii, 171
'Atar, a scent, "otto of roses," 86, 233
Avatára, a form of supposed incarnation in Himálayan Buddhism, ii, 172, 176, 177, 197
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